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# Levamen Infirmi:

Or, Cordial Counsel to the

## Sick and Diseased.

### CONTAINING

- I. Advice concerning *Physick*, and what a *Physician* ought to be; with an Account of the Author's *Remedies*, and how to take them.
- II. Concerning *Melançholy*, *Frensie*, and *Madness*; in which, amongst other things, is shew'd, how far they differ from a *Conscience oppress'd with the Sense of Sin*, and likewise how they differ among themselves.
- III. A *Miscellany* of Pious Discourses, concerning the Attributes of God; with *Ejaculations* and *Prayers*, according to Scripture Rule. Likewise an Account of many things which have happen'd since the Creation.

To which are added

Several Predictions of what may happen to the End of the World.

The whole being enrich'd with *Physical, Pious, Moral & Historical Observations*, delightful to read, & necessary to know.

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By D. IRISH, *Practitioner in Physick and Surgery, now Dwelling at Stoke, near Guilford in Surry, where he is ready to Serve any Person, to the utmost of his Skill.*

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L O N D O N,

Printed for the Author: And are to be Sold by  
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Black and Discolored.

CONTAINING

Advice concerning the  
the Author's Knowledge and how to  
Concurrence of the  
in which the  
they differ among themselves



III. A Manner of Time  
concerning the  
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like an Account of a  
have happened since the  
to each

that Prediction of  
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To the Worshipful and much Esteemed  
Mr. Robert Berry, Mayor of the Anci-  
ent Corporation of Guilford in Surry,  
And to all my Loving Neighbours and Friends.

Worthy Friends,

**T**hat I might pay a more than Momen-  
tary acknowledgment for the many Te-  
stimonies of Love and Honour I have daily  
receiv'd at your hands ever since Providence  
brought me amongst You, I humbly lay at your  
feet this little Book: And since Friendship is  
best preserv'd and cultivated by mutual Obli-  
gations, I will (which indeed is all I can do on  
my part) in Return of Your many good Offices,  
when ever any of You, or your Friends, are  
pleased to call for my Assistance, make it my  
sole care and design to Administer proper Me-  
dicines, as the Patients necessity shall require.

Another Reason of my Dedication, arises  
from the knowledge I have of Your Zeal for  
Godliness, and the Propagation of the true  
Religion,

## The Epistle Dedicatory.

Religion, to which I hope this my little Book will in some measure Contribute. I need not stimulate You to the encouraging of Virtue and curbing of Vice, since I know that You according to the Power God has invested You with, will take care to punish Iniquity, and maintain the Purity of the Christian Religion which has suffer'd so long by the Remisness of many of its Professors, insomuch that Atheistical Principles and Practices have straggled gotten ground of Gospel Truths, to the Spiritual Grief of all the Godly.

And now since I consider'd that Spiritual and Corporeal Maladies are the two grand Misfortunes of Mankind, I have in these sheets endeavour'd to Remedy both.

Physick is chiefly what I Profess, nor am I ashamed since it is of such Intrinsic worth, that it even adds honour to the most honourable Practitioner: That it is profitable to the Natural Body, and consequently to the Body Politick, since the latter consists of the former as a Whole do's of its Parts, must be acknowledged by every one that is Sanæ Mentis, and  
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## The Epistle Dedicatory.

needs not Helebore. Hence the Wise Grecians did not without Reason highly commend Hypocrates, and the Latines their Cornelius Celsus, for their Courage in first Venturing, and Wisdom in wading into the Depth of this Mystery, and for their transmitting in their Works this Noble Art to Posterity.

This Art was anciently Valu'd at so high a Rate, that Apollo and Aesculapius, esteemed by some the first Founders of Physick, were adored as Gods for the Excellence of their Invention. Besides, the Word of God, which undeniably Warrants our Esteem for whatsoever it Extolls, mentioneth Phisitians by way of Honour before the giving of the Law; the which doth not only implicitly allow, but expresly Commands (if the Old English Translation be credited) the use of Physick; see Gen. 50. 2. Psal. 147. 3. Exod. 15. 26. God giveth Medicines to heal, Health is the Prince, the first Born, as Life is the King, of outward Blessings. The Widow in the Gospel disesteemed all her substance in comparison of this jewel: And Job said, Skin for Skin,

## The Epistle Dedicatory.

and all that a Man hath to save his Life. The Phisitian, who is Manus Dei, brings the precious Pearl, Health to the oppressed Sick, where God sees it necessary for their future good. God and Nature (qui nihil frustra agunt) have appointed Herbs not only for Meat, but also for Medicines, the virtue and value of which would never be found out, nor made serviceable to their right Ends, if some did not employ their time and talents in search thereof: tho' 'tis a task full of difficulties; for the natures or effects of Simples alter according to the difference of places in which they grow, and according to the Constitution of the Persons to whom they are given. How miserable then are those places where nothing but ignorant Pretenders abound, whose Medicines are usually worse than Ineffectual, and such as take them are deliver'd up to the Mercy (I should rather say, Cruelty and Execution) of Ignorant Pretenders. On the other hand, what a great felicity and happiness is it when the Sick and Diseased meet with Persons both of much Science and Conscience, who

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## The Epistle Dedicatory.

understand and consider the Cause of Diseases, the Nature of Ingredients, the Constitution of Patients, the difference of Climates, and the proper Seasons of Administring Physick, and faithfully, according to these Circumstances, Prescribe and Apply it.

Yet, dear Countrymen, all this without Godliness is not enough, which, as the Diamond to the Ring, addeth real Value to all natural and acquir'd Accomplishments, and which is the only Ark for the Soul to be shelter'd in when a Deluge overfloweth. O! how glad would unsanctified Schollars be, who are now cry'd up for sublime Wits, for the Quintessence of Learning, for living Libraries, and Divine Eagles, for Magistri Sententiarum, Doctores Angelici, Seraphici, Subtiles, and what not, if they could pass at the great Day for the greatest Ignorants, and most illiterate Innocents that ever were in the World.

'Tho' my Practice is Physick, yet have I presum'd to Write of Holy and Spiritual things, because Religion is absolutely necessary in all; and also to beget in all Men diligent

# The Epistle Dedicatory.

gent endeavours after true Piety, as the only means to arrive at a right management of their Parts.

The Lord grant that what I have written, may be apply'd as Medicinal, to the health of my own, and the Souls and Bodies of others, which is the hearty Prayer of

Honoured Sir,

And dear Countrymen,

Your true Friend, and

Humble Servant,

**D. Irish.**



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T H E  
P R E F A C E  
T O T H E  
R E A D E R :

Wherein the *Author* vindicates himself,  
confutes the Slanders of his Enemies,  
and gives some friendly Advertisements to his Loving Neighbours and  
Countrey-men.

*Courteous Reader,*

**T**H O I am sensible, That by appearing in  
Print, I subject my self to the common  
Censure of the World ; yet for the Good  
of my Country, Neighbours, and Friends,  
I have publish'd these Sheets, which, perhaps, had  
nothing sway'd more in my Mind than Interest,  
the Printing of them is so chargeable, I had yet kept  
them by me. When a *Book* is come forth, every one  
is free to give his Judgment, which is commonly  
as various as the Faces of *Perusers* are different :  
some, and those, I hope, of the honestest sort of Rea-  
ders,

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ders, will (for the Reasons I put Pen to Paper) commend my Undertaking, being, as well as my self, Lovers of the Publick ; and tho others of a contrary nature condemn me, yet shall I not be surpris'd, since all that tends to the common good I know they dislike ; these must excuse me if I do not value their Censure, being I think nothing Praise-worthy which tends not to the Spiritual or Temporal good of others. I fear not Calumny, tho I am sure to have my share of it ; therefore I need not apologize for my informing the Reader of some things touching *Physicians* and *Chirurgeons*, altho there are some will blame me, being little skill'd in any other Languagee than our own, for pretending to lay open some Mysteries of those worthy Arts to the unworthy (as they call it) View of the Vulgar ; to such I could answer, as *Diogenes* did *Alexander*, but for the present I give them these Reasons, which I think may satisfie any but the purposely malicious and envious.

My first Reason is, the Goodness of the thing intended ; which is, to direct those that are Infirmitie to an Artist able to restore (under God) the Health of their Bodies, and withall to furnish them with Directions beneficial to their Souls.

Secondly, It hath been the Custom of most Writers in all Ages and Countries to write in their Mother Tongues ; as did *Hippocrates*, *Galen*, and others, in *Greek* ; *Celsus Serenus*, and many others, in *Latin* ; *Masne*, *Avicen*, and *Sarapio*, in *Arabeck* : All which treated of the Mysteries of Physick in their respective vulgar Tongues, which were afterwards, for the more universal good of Mankind, translated by the Learned of other Countries into their own Language ; as are the Works of *Ambrose Parry*, *Reverius*, and other Authors, too many to be recounted here. Why then

may I not write something of what I know in the same Language it has pleased the Lord to endow me with? for we read, when *Christ* ascended up on high, he gave Gifts unto Men; some he endow'd with the Gift of *Healing*, some with the Gift of *Tongues*, and others were inspir'd with the Gift of *Prophecy*; some receiv'd one Gift, and some another, but all from the same Spirit of God; and such were even allow'd by *Christ*, who did good in his Name: Hence, I say, if what I do be approv'd of by God, the Giver of all Gifts, what need I value the Reflections of those vainly puff'd up like Bladders with the wind of their acquir'd Learning; besides, 'tis evident, the Multiplicity of Languages adds little or nothing at all to the perfecting of Science; for a Man may know that *Hellebore* is good for *Madmen* without the help of *Latin* or *Greek*; let them till Dooms-day contend about *Greek* Derivations and *Hebrew* Roots, and be recompenc'd with as ample Praise as their doubtful Conjectures deserve, if I be esteem'd a Lover of God, and a Friend to Nature, I shall never envy at the lowdness of their Plaudits: I for my part aim not to be their Rivals; but humbly hope to obtain my Reward, where such Vanities and pedentick Conceits are (as they ought to be) of no Esteem.

Here perhaps some may say, That tho *Latin* and *Greek* help but little towards the bettering of the Understanding, as Languages, yet that they are as it were the Treasuries in which all Sciences and Arts are kept lock'd up; this is apparently false, as all the Learned know; for that there is not one *Greek* Author extant in the World, but what has been translated into most vulgar Tongues; nor any *Latin* one treating of Physick, but (if worthy) is translated into *English*; nay, so rich is our *English* Tongue, that it has many Books

of great Value, which never yet were in *Latin*; for, as is said above, Men usually write in their own Language, and therefore not in *Greek* or *Latin*; so that he who confines his Reading to *Latin* and *Greek*, can never come to the Knowledge of many Varieties, which a Man by downright *English* may easily attain. Thus you see that a Physician is not only capable of being as expert in his Art, by the help of *English*, as he that confines himself to *Latin*; and, if their Natural Parts and Study be equal, you may see on which side the advantage will fall.

Hence I advise the *Tiroes* in Physick not much to study diversity of Language, which consume too much time to too little purpose, and rather encrease Pride than Knowledge; but rather let such contrive and meditate how to recover sick Persons, how to advance the Standard of Health, where the fiercest of Maladies triumph and tyrannize; which that they may perform they ought by Nature to be adapted to this Art, and then by a diligent Search, long Study and Practice perfect the Science of which Nature has laid the Foundation.

The Gifts of God are not our own, to employ at our pleasure; but are to be us'd for his Glory, the Good both of our selves, and of those among whom we converse; by this means we shall reap Comfort and improve our Talents; but if through an unprofitable and sinful Modesty they are laid aside, because they are not such as please and like us, they rust; *th* is, they grow worse for want of using, and decrease where they are not improv'd; therefore I look upon a Man that is engaged in the Study of Physick, to be as one Travelling in a Journey, whom every Step tho' short, advances him something nearer to the Place he design'd for; and if he shou'd forbear

step a Step, because a Step is but short, and makes him but a little the nearer to his End propos'd, he will never reach to the Place appointed; and foolishly to resolve to stay in one place till he may with one Jump accomplish his desire, is as vain to imagine, as 'tis impossible to perform; tho, 'tis true, the vast Interval between the beginning of our Studies, and the attaining of Science, is replenish'd with variety of Difficulties; yet we may furnish our selves with a Courage able to remove all the Rubs in the way to our Journeys end, remembring still, that the more Experience we gain, the nearer we approach the height of our desire, Perfection. Hence I conclude, that to persevere with Courage in the Employing of our Talents, is the Key to open unto us the Door of those Mysteries we are desirous to discover.

In the next place, if this *Preface* fall into the hands of you that know me, my Desire is, that when you have read it, you would be pleas'd to dispose of it to such as know me not, or at leastwise to such, as having not seen it, have but an imperfect Idea of me, hereby you will at once oblige the Publick and Me; the *Publick*, by informing them where they may have recourse to one that will honestly, and at easie rates, furnish them with such Remedies as (by the Help of God) will root out the Malignity of the most obstinate Diseases incident to Humane Bodies: and *Me*, by contributing to the clearing my unjustly blemish'd Reputation, which has suffer'd extreamly by the wicked and sinister Proceedings of my Enemies; but I doubt not if any unprejudic'd Person seriously considers what I here present you with, that he will not too easily give credit to the false Aspersions of those Tongue-Persecutors of my Innocence and Integrity.

'Tis a thing not doubted by any, tho but meanly acquainted with History, That there have been at all times such Miscreants, who, either out of a malicious Design purposely to hurt their Neighbour, or through hopes of reaping to themselves some Advantage, will speak Evil of any; and when they have disembogu'd the rankest of their Venom in Words, they will add to the Wrongs of Calumny the violences of Hate and Fury, and upon the least Opportunity, will engage themselves in the spitefullest Actions of Barbarity, sometimes even to the overthrow of those whose Goodness alone render'd them the Object of their Calumny, Hatred, and Cruelty. Hence it is not to be wondred, that some Men stick not at Swearing any thing, tho to the prejudice of Truth, and the best of Men; these, I say, will readily betray their Friend, their Father, and even their Country, for Money. *Judas* stands on Record a notorious Example of this kind, who first betray'd, and then, together with other false Witnesses, swore against our Blessed Saviour.

That there are yet extant some of the Spawn of this Murdering Crew, who with Mouth Granado's, I mean false Oaths, have done their utmost to destroy the Innocent, is a thing very obvious to all; and as for my own part, I know by woful Experience the Truth of what I assert, having once had the Misfortune to be Sworn against by Villains of this Stamp, who doubtless (by unjustly Swearing High-Treason against me) had taken away my Life, and sent my Wife and Children a begging, had not my Innocence and their Villany been fully prov'd by Men of unblemish'd Reputation and Credit: Nay, it appear'd before the Judge and Jury, that those Villains, tho they pretended to Swear for the King, had confess

that

that they were not only acquitted of such high Crimes as they had committed, but also were promis'd to be advanced in the World if they would swear against me, which they did for that, and the hopes of getting a Forty Pound Reward, by Virtue of an Act of Parliament, to be paid them within ten days after the Conviction of any one they swore against: So that, it seems, the Money promised by this Act prov'd a great Encouragement to their Perjury, and promptness in Swearing Men out of their Lives; for such Men never fear Murther, private nor publick; they act crying Sins with as little Concern as they would do the most harmless of Moral or Natural Actions, not considering that their Crimes never cease soliciting with their Cry the Ears of the Almighty, and will doubtless in the end pull down on these Wretches the Vengeance due to their Guilt. Tho the Voice of innocent Blood be loud, yet these Fellows cease not to spill it, insomuch, that if God's Providential Protection and Mercy were not great, no Man could be safe, but would lye open to the malicious Designs, cunning Machinations, and open Violences of these Contrivers of Destruction, and Perpetrators of Cruelty; for the avoiding of which, I advise all Men to beware what Company they keep or come into, and to have Commerce as little as is possible with malicious and envious Men; for 'tis an old and true Saying, *Envy is a cruel Enemy, who can stand before it.* To speak all in a word, as 'tis observ'd of Tyrants, that for one that goes, there are ten that are driven into their Graves; so of perjured Villains, where one dies a Natural Death, there are many that meet deservedly with a violent, base, and untimely End; and no wonder that a Sin opposite to Humanity, injurious to all Peace and Quietness, abominable in it self, odious to

God, and infamous in the Ears of all Men, shou'd feel the just and severe Punishment of the God of Truth and Justice. For my part, God knows I have been ruined by Rogues of this Grain, tho there are many, who, not duly considering my Case, do not in the least imagine that my Losses were so many, or my Damage so great, as they really were ; which Errors chiefly proceed from my coming off with Credit and Honour, which dazles the Sight of many, and permits them to take at best but a superficial View of my Losses sustain'd by the private and open Injustice of my Enemies, the wasting of my Goods and Chattels, the Imbezling, Selling, and Pilfering of almost all that I had, my Loss of Time, my great Expence of Money, the blackning of my Reputation, and lastly, by the Hindrance of my Practice, which even continues, through the Industry of private Whisperers, to this very Day ; for, in spite of Justice, Equity, and my utmost Endeavours, some still, without any Reason, offer me new Injuries in my way of Living.

These things, tho I am by them above *Five Hundred Pounds* damnified, I say, are but slightly, if at all consider'd ; nay, my Afflictions are daily reviv'd by some malicious Persons, who design to make the way open for my Ruine, by destroying my Reputation, reflecting upon me behind my Back for my late undeserved Troubles, and other things, of which, I praise God, I am not, nor ever was in the least guilty ; but my Innocence not being thoroughly enquired into by all, the Calumny of my Enemies finds with too many an easie access ; so that I observe, to my Grief, that there are not a few, who (having formerly been cured by me ) do, through the Influence of false Stories, now look very shy, and behold me (as we say) with so Evil an Eye, that they will scarce

Speak

speak if I meet them ; and their Example is the occasion that many think Ill of me, tho they never saw, nor credibly heard, that any thing was acted by me contrary to the Laws of this Land ; *Nemo sine crimine vivit*, there is none without a Fault, that doth good, and sinneth not : I beg therefore Pardon of God for my mis-spent time, and do ( as every good Christian ought ) freely forgive those that have spoken Evil of me, and secretly charg'd me with Faults, tho altogether unknown to, and consequently not acted by me : Yet I advise those whose Practice is to have an Oar in every Boat, to consider the trite Saying, *Every Vessel must stand on its own Bottom*.

There are several Opinions about what it was that our Saviour wrote with his Finger in the Dust of the Pavement of the Temple, when the Woman was brought before him that was taken in the Act of Adultery. Some think it was the same that He spoke unto them, *viz. He that is Innocent let him throw the first Stone at her* ; while others are of Opinion, that it was thus : *Festucam in fratris oculo cernis, trabem autem in tuo non vides, Thou seest the Moat in thy Brother's Eye, but not the Beam which is in thine own*. Agreeable to this there are too many now a-days who are much better read in the History of other Mens Faults, than in their own necessary Affairs : Such as these find much more Diversion in forging false Stories, and raising Scandals and Lies, to the Prejudice of others, than in the Reforming the Wickedness of their own Lives, which, if expos'd to a true light, would, perhaps, appear more blame-worthy in reality than what they oft falsely reported of others. The Offences which they dayly commit are at present industriously cover'd over with gilded Pretences, so that to outward appearance they seem not what they are.

are. Alas, if all Peoples Misdeeds were written visibly in their Foreheads, what strange Characters shou'd we then see in many that now appear, by the help of a thousand Artifices, scarce tolerable; what we appear to be now is one thing, and what we shall appear to be one day is another; for then we shall appear as we really are, and receive a Recompence according to our Works.

*That Man ne'er breathed yet, nor ever shall,  
That did all well, and had no Fault at all.*

Here consider, worthy Countrymen, if you were in the like Condition that I am in, *that is*, under the pressure of a most sad, deplorable, distressed, afflicted and persecuted State, by the Injustice of Enemies, and had no other means to live, nor way to get a Maintenance by, than what must be the product of hard Labour, honest Industry, and constant Care to keep your self and a great Family, and should wrongfully suffer by the Suspicion of being an ill Man, for no other just reason in the World but because you have been wrongfully accus'd, or because you are related to one that has done ill: Tell me, I desire you, what in this Case you would do; nay, what would you say, but to the first, protest your Innocence; and as for the latter, you are really kin to an ill Person: But can you help what God and Nature has appointed? Would you not (upon an impartial Consideration of the Matter) judge this rather a Misfortune, than a Fault; a thing rather to be pitied, than in the least to deserve Punishment? Yet tho' this is my Case, many proceed far otherwise with me, maliciously putting forth the worst Words they can against me, purposely to indulge the depraved Temper of their disaffected and prejudic'd Minds, and rob me of my Livelihood. Thus they do me all the Diskindness they

they can, and as much as in them lies blast my Credit, and fully my Reputation, by which I live, and which to every good Man is dearer than Life it self. Suppose this was your Condition, and say, whether you would not, upon mature deliberation, use all honest Endeavours to retrieve your self from such underhand Scandals falsely and maliciously thrown upon you by disingenuous Persons, who still endeavour to maintain their Cause, by setting forth flying and feigned Discourses, prompt no doubt thereto, by the grand Author of Untruths, and to overthrow those whom they violently, tho without Reason, hate.

This alas, *dearest Countrymen*, is my sad and truly deplorable, because unremediable Misfortune; for what Innocence, I pray, is proof against the Efforts of evil Tongues and private Calumnies? And what Actions so harmless, but by Malice may be mis-represented? Hence I almost despair of ever reclaiming those, that, through a radicated and malicious *Caprice*, daily attack my Reputation. No, it must not be Man, but the Great God of Heaven and Earth, that can cure this their inveterate, chronick Distemper. But as for some well-meaning Persons, who have, through Inadvertency, been impos'd upon to believe Ill of me, and perhaps, without Design, have reported the same to others, I say, as for such, I hope, in God's good time, my Life and Conversation will fully convince them at once of their own Mistakes and my Innocency, and create in them a well-grounded Belief that I am no such Man as they were made to think I was, and reported me to be; to these I freely give the right-hand of Fellowship: and over and above, I from my very heart forgive the worst of my professed Enemies, and hereby assure them, I am no other than what I was, and always shall be; *that is*, I am, and ever will be, ready  
and

and free to serve any of them, to the utmost of my Power, when-ever their Need shall require such Physical Helps as I have always by me.

I often, and indeed with great reason, complain of the Machinations of my Enemies, who have industriously fomented all manner of scandalous Suggestions, and sharpened them, as so many cruel Instruments, to cut the Throat of my Reputation; they have, like so many Spiders; extracted poysonous Malignity from (I may say to carry on the trope) the sweetest Flowers of my Actions. For my Endeavouring to know something of the *Seven Liberal Sciences*, they contemptibly call me *Jack of all Trades*. Thus, through the Corruptness of their Nature and Judgment, they condemn what is not only no Crime, but of it self Praise-worthy. I confess I have inspected into many things, but never follow'd any other Employ than what I now profess, and to their Grief, tho' to the Benefit of the Publick, successfully practice, *viz. Physick and Surgery*; to learn which I was put an Apprentice to the Learned and Famous Doctor *Poteet* in *Portsmouth*, in *Cromwell's* time; and after the Restoration of King *Charles II.* in the Year 1674. I was examined by the College of Physicians, and then Sworn and Licensed to Practice. In fine, my *Diploma*, or Testimonials, will, to my Honour, make appear that I was then an approved and expert Practitioner; and it is well known, that by the Almighty's Endowments, my own Studies, Travels, and long Experience, I have attain'd to many most excellent Secrets in those Noble Arts.

To deal ingenuously, I have travell'd in the Search of Nature's Secrets, as *Israel* did to the Promised Land, through a Wilderness of Difficulties, Straits, and Crosses, all laid in my way through God's Permission:

mission : Besides, the Malice of Man's Enemy and the Envy of unreasonable Men have been great Rubs in my way ; but yet with Patience and Diligence I have so far profited, as to have many of my Labours crown'd with desired Success. Many things I have discover'd by Analogy, and found their Virtues confirm'd by what I have read and practis'd ; and I assure you, I present you with no other than what I know to be true by experimental ocular Demonstrations, than which no Testimony on Earth can be more certain.

By many malicious Contrivances my Enemies have devoured most part of my Substance ; they have sullied my Reputation with a thousand Falsties, and have attempted my very Life by Cruelties, Perjuries, and Ingratitude, unjustly to wrest from me what with Justice and Equitable Dealings I had gotten. Nay, they are worse Enemies than Fire and Water, since they, tho accounted most merciless, could only prey upon my Substance and Life, but can not take my Art or Skill, which is hidden in my Breast, and through God's Providence, I hope, will never leave or forsake me during Life ; yet some have endeavour'd to deprive me of this, while others have gone about to render my Art useles, by perswading the People that I was wholly Ignorant even of that Art, which, by many Thousands of Experiments, is not only become habitual, but also (if I may so speak) a part of my very Nature.

Tho since by Nature we have all the same Original, being all the Off-spring of *Adam*, I might let pass without the least notice the Reflections they have made upon my Descent ; yet will I give you here an account of my Family, according to Truth, which, I doubt not, will be of strength to baffle the insignificant

ficant Babble of my ridiculing ( I might say herein ridiculous ) Adversaries.

My Grand-father *Irish*, who was descended of an ancient and opulent Family in *Scotland*, being a younger Brother, came out of that Kingdom with King *James the First*, under whom he enjoy'd an honourable Employ, &c. and was at his Death splendidly interr'd in *Weekham Church* in *Hampshire*. He left my Father and the rest of his Children considerable Fortunes, tho my Father was in a great measure defrauded of what was left him ; however, my Father being skill'd in most parts of the *Mathematicks*, liv'd in good and honest Repute amongst his Neighbours. He was excellent in *Water-Works*, of which he undertook several, which by his Direction were perfected, and considering his own Dexterity in ( and Profit arising from ) things of that nature, he rented a Mill not far from *Portsmouth*, and when no better Business offer'd follow'd the Trade of a *Millwright*. He lies interr'd in *Bedhampton Church* in *Hampshire*.

My Mother's Father, whose Name was *Bishop*, was Coachman to Queen *Elizabeth* of ever Blessed Memory. He after liv'd in *South-Week* in *Hampshire* ; the Family are there still, being Copy-hold Tenants to Esquire *Norton*. My Mother was buried in *Havaunt Church*, in the said County. In fine, I was born and Baptized at *Weekham* aforesaid, but God knows where I shall lay my Bones.

Now, upon the whole, what Reason has any one to scorn me for my Parentage, which I may say, without Arrogance, was honest, and I hope I shall never degenerate, but will, to the utmost of my Power, illustrate, by doing good in my Generation, and serving all Men as far as I am able, and as long as I stand upon this bottom, as long as I keep my Conscience untainted

untainted with Iniquity, I shall think my self well enough descended, and fortify'd against the open Violences and private Machinations of my strong and subtile Enemies, and shall bear with Content and a generous Scorn the utmost Efforts quibbling Fools can make upon me or my Ancestors in their insipid Raillery and Scoffing.

I have *Two* Brothers; the one is Heir both to the Estate and Virtue of his Ancestors, the other degenerates as much, and therefore is bad; the Oldest lives on his own Free-hold in *Havant* aforesaid, the other I know not where, <sup>his</sup> is a far greater Grief to my Soul, than the malice of my Enemies can make it prejudicial to my Reputation; for Men of Sence and Justice will never blame me for Crimes I neither commit, nor any ways favour; but, on the contrary, would to the utmost of my Power reform.

Tho it is not worth a Man's while to answer all that Envy may or will object; yet, as far forth as I could imagine what the Malicious will say, I resolv'd in this *Preface* to obviate and answer: Therefore, I say, if there be any, that to lessen me shall insinuate, that I writ not this *Treatise*, let such know, that I shew'd several Parts of it to some of my Friends and Acquaintance before I printed it; but what need I to produce Witnesses, when the Homeliness of the Stile and the Matter (*viz. Physick*) I write of will evidently convince any one that I am the Author. It's true, my Stile is weak and uneven, and Method (for want of time) not well observ'd; but those being but Ornaments, and my Design being Truth, the Glory of God, and the Good of my Neighbour, I shall bear the want of Politeness and exact Method with the less regret, and I hope the *Friendly Reader*,  
I mean

x his Wickedness

I mean he that reads not with design to cavil, will do so to.

Once more I say, I am, and ever will be, ready and free to serve any Man with such approved Medicines as I have always by me. Nay, I declare before the most High, I would as faithfully assist the worst of my Enemies by Physick, as the best of my Friends; *that is*, I would do my best to preserve both, as every Physician and good Christian ought to do. I always implore from my Heart, for the behoof of my Patients, the Divine Assistance to crown every Administration with Success, well knowing, that 'tis God that restores Health to the Sick, Strength to the Weak, and Comfort to the Afflicted, I am but his unworthy Instrument substituted to apply such *Advice* and *Physical Ingredients* as he hath created for such benign Ends: And for the Encouragement of all that shall make use of me, I here faithfully, in the Word of an honest Man, assure them, that I will not, through Covetousness, delude them with vain Hopes, but will, by God's Assistance, upon Sight either of Patient or Urin, to the best of my Art and Skill, give my Judgment of the Distemper, and also of its Cause or Causes, immediate and remote; and, lastly, tell whether curable or not; and if curable by what means. In *Physick* and *Surgery* I have (be it spoken without Ostentation) great Experience, by many Years Practice, which is of great Value in any Art, especially in these two, since the Natures of Medicines and Applications are for the most part first known by their Effects, and the Effects being seen, Men afterwards philosophiz'd or fram'd Reasons why such and such a Medicine should produce such and such Effects. Thus, 'tis obvious, that Experience is the best Counsellor for a Physician; let who will cry up University Learning and Degrees

in Opposition thereto and spare not; for my part, if God be pleased to give me Success in Curing, I am content to give the Graduates leave to talk, and in the Lord knows what terms to give the Reason for such propitious Effects. Not that I think going to the University will make a Man wise that is not of Ability by Nature; and therefore I hold it certain, that he who goes a Blockhead to *Oxford*, will come no better home. *Mark*, the Son of the Eloquent *Tully*, is by some brought as a signal Instance to prove the Verity of my Assertion, who, though he had perhaps a double Advantage of many modern Students in the choice of University and Master, in Studying at *Athens* with *Cratippus*; yet for want of Natural Ability profited little. But here perhaps the young Graduate, who has little of the University, saving his Degree and Pride, will say, that an indifferent Natural Wit, by the Help of Philosophy, can prove any thing much better, and have more certainty of it, than any one of the best Natural Parts or Ability without Philosophy can pretend to. This I deny, for that there is scarce one *Thesis* in all Philosophy which is not controverted, and whose Cross and Pile, *Pro* and *Con*, is not with equal Ardor and Probabilities by contrary Parties defended; so that nothing is more uncertain or fluctuating than the Opinions and Proofs of Philosophers; for here *Aristotle* is a God-Amighty, there *Epicurus* is all in all; here *Thomas Aquinas*, there *Cartetius*; and in another place the subtle *Scotus* is preferr'd before all. In short, I never saw any one yet, in any one Opinion, so knowing and positive, but I have seen another, that with equal Probabilities and Stedfastness would defend the opposite Opinion; and the Reason is, they bring Arguments, not Witnesses, for what they hold;

So while the Graduate boasts of his Reasons, I bring the best Witness, *Experience*, to prove my Practice and Science, and reprobate his Chymical Conclusions and Sophistical Opinions.

And now, let this Logician vindicate ten Categories, and that disown all but two; let one Grammarian say a Word is deriv'd so and so, another hold it to be of another Extraction; and let Astronomers wrangle about the System of the World; for my part, I care not to contend much about such Speculations which admit of no better than uncertain Proofs; and therefore once more I say, I am for Experience, by which I have been enabled to cure several Diseases, which the mighty Men of Noise and Notion falsely concluded to be incurable.

Therefore let none despair of Health, for (by God's Assistance) I cure many Diseases incident to the Bodies of Men, Women, and Children, thought by others incurable; which is a Truth well known to many now Living, who were by my Physical Helps freed from the Tortures of many strange and deplorable Distempers, even when given over by others as impossible to be cured.

I with Safety, Ease, and Expedition, cure any Pains, *Laneness*, *Swellings*, *Joynt-Gout* or *Evit*; *Cankers* and *Cancers*; *Excrescences*, *Wens*, *Ulcers*, *Old Sores*, *Fistula's*, *Itch*, *Leprosies*, *Pimples*, or any other *Breaking-out* through the whole *Body*. I have cured many of *Deafness* and *inveterate Pains* of the *Head*, which are best cured when timely undertaken, otherwise violent Pains in the *Head* will cause *Deafness*, *Apoplexies*, *Giddiness*, and *Obstructions* of the *Optick Nerves*, which, for want of timely and suitable Applications, breed *Cataracts* in the *Eyes*, and *Suffusions* of *Humours*, and those are frequently follow'd by *Blindness*. I have Couch'd  
several

several *Cataracts*, as dexterously as any Man, and have to admiration cured all other curable Distempers incident to the *Eyes*, bringing such as were Blind to their perfect Sight in a very little time, and for a small Reward. Likewise I have cut and cured several *Hare-Lips*, so that in a Weeks time the Patient hath appeared with a perfect Lip. I have cut several *Wry-Necks* in a moment, putting my Patients to no Pain in setting their Heads upright, and in a quarter of an hour after the Operation, they might (without danger) go about their Business. Moreover, I have cured several of the *Palsie*, who had lost the Use of their *Limbs* and *Speech*, their *Mouths* being also drawn awry; such, when undertaken in time, I have restor'd to their Speech and free Use of their Limbs in a very short time. I have Medicines which often cure, and always ease, the *violentest Pains* of the most obstinate *Gout*. I have *Pills* and *Tinctures* incomparable for thoroughly curing the *Scurvy*, *Dropsie*, *Jaundice*, *Collick Pains* in the *Bowels*, *Back*, *Side*, and *Stomach*; they remove *Sand*, *Gravel*, and cure sharp or bloody *Urin*, or *Stoppage* of the same. I have cured many that could not hold their *Urin*. I make those *Vigorous* and *Lusty*, who for want of *Spirits*, and through *Weakness*, cannot perform the *Marriage Debt*. I give those *Strength* and *Health* which are afflicted with *Weakness* in the *Spermatick Vessels*, which decays *Nature*, and causes the *Running* of the *Reins* and *Whites*, which, if not timely cured, will bring the Patient to a very low and weak Habit of Body, and at length into a *Consumption*, and usually a *Cough* attends them. Also I cure *Asthma's* or *Shortness* of *Breath*, with *Wheezing* in the *Pipes* of the *Lungs*. I cure such as spit or vomit much *Blood*, at certain times when the Patient is not aware of it.

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I have

+ I have made those vigorous and  
lusty for want of spirits

I have excellent Medicines for Diseases peculiarly incident to the Female Sex ; the Names of which Distempers I purposely omit, as not being convenient to mention here. I have Medicines, if us'd in time, will cause *Women in Labour* to have an easie, speedy, and most safe Delivery, whether their Fruit be Dead or Alive. I have Medicines that will certainly prevent *Miscarriage*, as I have often experienc'd to admiration, even on Women which before have three or four times successively Miscarried. Hence you may assure your selves, they, with God's Blessing, will prove effectual in helping all that timely apply themselves.

I have Medicines which have been much admir'd for their quick and expeditious Relieving such as have a long time lain languishing under most deplorable and strange Distempers.

Many Diseases are hereditary ; so that the Children of such as have these sorts of Diseases, are as certainly Heirs to their Parents Distempers, as to their Estates ; such may, by my Medicines, cut off the noxious Intail of their otherwise hereditary Diseases, which bring many Inconveniencies to a Family, besides afflicting the infirm Party : For Instance, they hinder many from inter-marrying with them or their Heirs.

And here let me remove the grand Mistake of those, who, by the Artifice of my Enemies, are made to believe that I perform no other Cures but on *Lunatick* People, when (as many Hundreds know by Experience) I am as eminently famous and as well known for Curing most of the before-mentioned Diseases, and several others not here nam'd, as well as for Curing *Melancholly*, *Lunatick* or *Mad* People.

I cure any sort of strange *Hysterical* and *Convulsion-Fits*. I restore to Quietness of Mind those affli-

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and thro' weakness cannot per-  
form the Marriage Debt

cted with *Despair*, and groan under an immoderate, or rather irregular *Sense of their Sins*.

I perform any Chirurgical Operation, having been very famous for *Amputations*, taking off *Mortified Limbs*, *Wens*, *Cancerated Breasts*, Cutting for the *Stone* in the *Neck of the Bladder*, and taking away *Carnosities* from the *Yard*, and for Setting *Bones Broken* or out of *Joynt*. I let *Blood*, and having consider'd the *Distemper*, give People an account which *Vein* is most proper for them to have opened, when many, for want of this Knowledge, endanger the Lives of those they bleed; for there being *Twenty Four Veins bleedable*, 'tis more than likely if they bleed that *Vein* the *Distemper* requires to be breath'd.

By the Magnetick Virtue of the Load-stone, fortifying an Instrument, I displace *Teeth*, or the very *Stumps of Teeth*, with little or no Pain.

These things being in short made known, I refer you for proof to the Multitudes in all adjacent and remote Places I have cured, and hope for the future you will not believe the Malicious, who causelessly behold me with an evil Eye, and wound my Reputation wrongfully with the Sword of Calumny and railing Language. See 1 *Tim. 33.* where the Apostle says, they should not wound the *Conscience*, nor make sad the *Heart of those whom the Lord hath not made sad*.

 Those that, for the more speedy Recovery of their Health, desire to be near me, may, if they please, be Boarded at my House, where they shall be accommodated with all things according to their Quality, and have my utmost Endeavours to compleat their Cures in a short time, after a safe, pleasant and wonderful manner: And, lastly, I will afford them all this much cheaper than any Physician whatsoever.

My

My Method in Curing of *Melancholy, Lunacy, &c.* is in many Respects contrary to that of others ; particularly, whereas others keep their Patients to a very strict and spare Diet, thinking thereby to appease their raging Humours ; I, on the other hand, allow mine in that, and many other Distempers, good store of good Meat for Dinner, and other good wholesome Diet for Breakfast and Supper. I never let them want at any time what's sufficient ; but whatsoever is any ways necessary or convenient for them, is with Care, according to my Orders and Directions, given them every day ; they have good Table-Beer when they please to call for it. They take Physick as oft and as much as I think fit and proper. I purifie their whole Mass of Blood. They never know when they take Physick, which is very pleasant, without Offence either in Smell or Taste. Besides, it never hinders them a Meals Meat, yet, as Thousands know, perfects a Cure to admiration, commonly in three months time, sometimes in less. They are carefully look'd after by my self, and in this manner ( to the Praise and Honour of God be it spoken ) I have restor'd Multitudes to their Senses. I very seldom give Correction to any ; yet at the same time think my self oblig'd in Conscience to use the most Efficacious means I can to perfect a Cure. Hence it is, that where Correction or Restraint is absolutely necessary, there, as the wise Father does by his disobedient Son, I apply it, and, like him, for no other Cause, but for the Party's own good. Nor am I more, I presume, to be blam'd than a sober, discreet School-master, who thinks himself oblig'd, without asking any Body's Advice, to whip the Boy he cannot otherwise bring into good Order. The Truth is, some Mad People are very mischievous and unruly in their mad Freiks ;

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(of which see more in the Book) I say, those Mad People that are extravagantly unruly will become worse and worse by using too indulgent Means: Nay, I know by Experience the neglect of Correction will cause greater Mischief than any unacquainted with this Malady are aware of; but if Correction be discreetly apply'd, it does expedite the Cure, and prevent many Dangers and Inconveniencies.


Thus have I set forth the Truth, to satisfy my Friends and inquisitive Enemies, how I proceed with my Patients, and use them; and here I solemnly declare, my Principles and Endeavours are to observe these Golden Rules, *viz. Do as you would be done by. Live in the Fear of God, and follow Peace with all Men.* This is what I endeavour to oblige Men to do towards me, by exactly to my Power observing the same towards them.

And now, I desire the honest Reader to judge of the following Case: Suppose I, or any other Physician or Surgeon, should be call'd and earnestly entreated to use our utmost Endeavours to save Life, where we and every body else conclude there is no possibility to do it; yet for all this, if we be prevail'd upon to use our Endeavours, tell me, I pray, if after all (as every one expects) the Patient dies, I say, tell me, in this Case, whether the Doctor or Surgeon ought to be blam'd. Certainly, not at all, the Disease being in its self incurable.

✍ Those that have Occasion to make use of me, may find me every Day at my House at *Stoke*, just by *Guilford* in *Surry*, except that I shall be at my House at *Thorp*, near *Chersey* in *Surry*, also every Tuesday, from 10 of the Clock in the Morning till the same Hour on Wednesday, at which time I will go to *Chersey*, and stay there till Wednesday

*The white Swan*

Wednesday at Four in the Afternoon<sup>†</sup>

and from thence I shall go to my House at Stone. And am likewise to be spoken with every Saturday about Noon at the Red-Lion in Guilford.  But Note, that my Son, whom I have carefully instructed in my Business, will be constantly at Thorp. He ~~bleeds~~ *bleeds* dextrously, and will furnish those that require them with any of my Remedies mentioned in brief in this Preface, but more at large in this little Book. To conclude, both the Houses before-spoken of are situate in a wholesome Air, and are every way convenient for the Reception of any Person of what Quality soever. And so, kind Reader,

I Rest

Your Faithful Friend,

and Humble Servant,

David Irish.

4 Also every Thursday at 4  
Boats head at Farnham from  
10 in the Morning till 3 in the  
Afternoon  
- He ~~bleeds~~ *bleeds* dextrously

# David Irish,

## Practitioner in Physick,

*His Advice concerning Physick.*

**P**hysicians are called by *Herophilus, Manus Dei*, the *Hands of God*, and not very improperly, since they are the Instruments he often uses in restoring Health, and repairing decayed Nature: they ought with no less Cheerfulness and Diligence help the Poor in their Extremity for nothing, or at most, for a very small Reward, as the Rich for great Sums, since it is not the *Physician*, but *GOD* that cures; for in *Exod. 15. 26.* God saith, *He will put away their Diseases, and heal them, if they keep his Commandments, it should go well with them, and they should be free from Diseases.* In other places God hath stiled Himself *Jehovah Rophe*, the *Lord the Physician*, and worthily, for from Him comes the *Gift of Healing*; therefore, as I said before, Physicians and Chirurgeons also are but God's Instruments, who act under Him. 'Tis He only that can command Health; all the Medicinal means Physicians use are but the order in which he is pleased

to work such effects on our Bodies as he sees fittest for us. And no doubt but the Science of Physick made a part of the great Wisdom wherewith *God* inspired *Adam*; for, questionless, this enabled him to perform the Office of a Midwife, and to assist *Eve* in her Extremity; for, as may be gathered from Scripture, her Travail-Pains were as great as those of her Posterity and Sex are at this day.

Here it may not be impertinent to observe, That Children, as soon as they are born, (a good Argument of their Original) call out upon the two first Letters of our first Parents Names; the Males crying *A E*, *A E*; and the Females, *E A*, *E A*, as a Token of the miserable Condition *Adam* and *Eve*, by their Disobedience, entail'd upon their Posterity; for indeed, by their breaking God's first Commandment, we had all for ever perished, were not God's Mercy great and wonderful towards his People, in working a means for their Redemption, as well as for their Recovery of Health, which is very easie to be understood by the Angels Salutation, in his using the aforesaid Letters *EVA*, the Name of the Woman, (who at first made us Bondsmen) to make us free, when the Angel *Gabriel* inverted their Order, and pronounced them *AVE* to the Virgin *Mary*.


Since, as is said, God is the great Physician, whenever we are Sick, or any ways Infirm, let us call upon Him for Help, and He will hear us, *being always readier to give than we to ask*, 2 King. 20. 5, &c. consider then what God said to *Hezekiah*; Behold, (said he) *I will heal thee*. And *Isaiah* said, *Take a Lump of Figs, and they took them, and laid them on the Boile, and Hezekiah recovered, and lived 15 years after*, Isa. 38. and *John* 9. 6. which Examples teach us, that without God the Prescriptions of Doctors  
signifie

signifie nothing, but where God pleases, even ordinary means have great power to procure Health, which once obtain'd, Men ought to give Praise to God in perpetual Gratitude for their Recovery; but Men are in this, as well as in other Duties, too remiss, as appears by the Ten Lepers which Christ cured, of whom there was but one that return'd Him Thanks, tho' He expects the same return from all, (*Rom. 12. Tit. 2.*) especially those He heal'd and cured of troublesome and dangerous Diseases.

We have his Word to ground our hopes and boldness upon in asking, where He tells us, That *He that heareth his Word, and believeth on Him, shall obtain Eternal Life.* Now, if upon such Conditions He will give us Eternal Life, we need not doubt but that He will give us a temporary Health, if He sees that it be good for us, or conduive to that Life which is Everlasting. Therefore let us, as those that are not without Hope, *be stedfast, unmoveable, always abounding in the Works of the Lord, forasmuch as we know our Labour is not in vain in the Lord,* 1 Cor. 15. 58.

*Ex libris nemo evasit artifex,* No Man becomes an Artist by Books, only this, as in most Arts, so in Physick, is undoubtedly true. Believe me, a greater insight is required to the making of a Physician, than what the best Books in the World can furnish a Man with; one must have Time and Experience to gain an acquaintance with the Knowledge of Man's Body, and the Use of Instruments belonging to the Art; 'tis Practice that best teaches us the Virtues of Simples, and which alone can make Medicines call'd *Experienced* truly so.

He that is only Book-learn'd, his Skill at best is but Skin deep; *Galen* discreetly compares such to those Pilots, who by Books only will undertake to

steer a Ship into any part of the World, 'tho' they were never at Sea before; but the End of such a Man's Undertaking would doubtless be as dangerous to himself, as the Attempts of a Book-learn'd unexperienced Physician are to those he first practises on. Yet we have store of young Doctors, some of which not over-learned, who, as soon as ever they come out of the University, will undertake to write Prescriptions to the Apothecaries for Medicines to cure the Sick even of the most obstinate and intricate Diseases, when they are void of all manner of Experience, and full of nothing at best but Noise and speculative Notions: But since these two contribute little to the Recovery of the Sick, they are not by wise Men to be relied on, except when no others can be had; of this I will say no more, but tell you what an Emperor did on the like Occasion, when a young Doctor was brought to him. *Doctor*, said the Emperor, *How many hast thou kill'd in the time of thy Practice?* The young Graduate answer'd, *May it please your Highness, Not one.* To him the Emperor gave his Fee, and bid him be gone; for, said he, *I'll take nothing from such a Doctor that has not kill'd any one in his Practice; he may try Experience upon me, and so kill me first: Fetch me an old experienced Physician; for I've no mind to give beginning to any Man's Art by my End or Death.* Then they brought to the Emperor an ancient, grey,  Doctor, of whom the Emperor, as of the former, demanded, *How many hast thou had killed in his time of Practice?* The Doctor answered, stroaking his Beard with his Hand, *If your Highness can number these grey Hairs on my Chin, then I can tell you the Number of those to whom my Practice prov'd fatal; but by my then Killing, I have now well inform'd my self of the way of Curing.* 'God havee  
'Mercy,

‘ Mercy, old Doctor, reply’d the Emperor, I find  
 ‘ by your Confession that you are an experienc’d Man,  
 ‘ I’ll venture to take something from you, or by your  
 ‘ Directions, for I know, continued the Emperor,  
 ‘ that by the Divine Decree of God Almighty, all  
 ‘ Metals, Minerals, Herbs and Plants, enrich’d with  
 ‘ various Scents, Tasts, Colours and Forms, grow  
 ‘ and spring forth of the Earth, possess’d with many  
 ‘ and great Virtues, insomuch, that I hold it a great  
 ‘ Offence to attribute to any other than to the Deity  
 ‘ the Benefit of a Blessing adapted for so many Uses ;  
 ‘ besides, the Knowledge of the Virtues of these things  
 ‘ is no less than Divine in its Original ; for cer-  
 ‘ tainly no Man’s Capacity could ever attain to the  
 ‘ Knowledge of these things at first, without the  
 ‘ Assistance of a Supernatural Power and Inspiration ;  
 ‘ this being so, ’twill be easily granted, that when in  
 ‘ the beginning God breathed into *Adam* the Breath  
 ‘ of Life, he then also taught him the Knowledge of  
 ‘ Nature in all her intricate Operations, Faculties  
 ‘ and Virtues, that is, discovered to him, the secret  
 ‘ Energy of all things contained in the Circuit of this  
 ‘ Universe ; and at this day we see the same God  
 ‘ preserves by means all those Beings he at first made  
 ‘ without means. In fine, said the Emperor, I will  
 ‘ not adventure to be preserv’d by unexperienced  
 ‘ Men, lest I should Shipwreck my self upon the Rocks  
 ‘ of horrid Ignorance ; but will look for the Con-  
 ‘ tinuance of my Life from those whose Experience,  
 ‘ under God, has furnish’d them with the Means and  
 ‘ Methods of preserving Nature. You see, Reader,  
 ‘ an Example of a wise Emperor, to teach thee a Les-  
 ‘ son of necessary Caution

Since the Lord has endow’d the Earth and its  
 numerous Product with many Medicinal Virtues, ’tis  
 as well irreligious, as ’tis foolish in any, to disown

their Being, or to abhor their Use. *From the Lord,* as we have elsewhere said, *cometh the Gift of Healing*; which also appears from Scripture, seeing God is therein stiled, the *Only Physician*. God was the first Operator, as you will confess upon calling to mind his taking out one of our Grand-Father *Adam's* Ribs whereof to make a Woman, which thing was so wonderful, that it may well be counted the greatest as well as the first Operation. Our Blessed Saviour took his Name from his healing Nature, and to countenance our Practice made use of ordinary means, as *Clay and Spittle*, in Restoring Sight to the Blind; not but that he was able to have alone perfected the Cure by his powerful Word, without such means, were it not that he meant to show us, by his Example, that with Means, and God's Blessing thereon, much may be done in Restoring Health to the Sick, and Ease to those in Pain. 'Tis above 5700 Years since God first taught our great Grand-Father *Adam* the Virtues of all things, and consequently furnish'd him with the main Materials fit for a Physician and Surgeon; but as to the practick part, by what I have already said, the latter is more ancient.

Let us be moderate in our desire after Knowledge, lest by a too hot pursuit, we, with *Adam*, not only lose what we seek for, but our primitive Science and Happiness into the Bargain; therefore let us take our Saviour's Advice along with us, *First to seek after the Kingdom of Heaven, and then all other things shall be added unto us*. Let us then take heed, that we set not our Affections too much upon the things of this World, but rather let us seek after the true Knowledge of God; but we have no means to know God to purpose but by his Word; therefore let us study his Word, that we may have Eternal Life, which Word will in the next World bring us to it,

and

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and then we shall know the great Creator of the World, and us: and since even now all our little Knowledge, Arts and Sciences, come from God, let us then wholly rely upon Him; for *except we abide in Him we can do no good thing*, John 15. 16.

Next, I will give you to understand what manner of Men *Physicians* and *Surgeons* ought to be; *Omnibus aliis Medicus praestantior unus*. They ought to excel others in fearing God, and eschewing Evil, as much as Divines themselves; for truly the Divine and Physician *conveniunt in uno tertio*; they are both for Curing; the Divine heals *Corpus per Animam*; the Physician, *Animam per Corpus*. Every Divine is a Spiritual Physician, and every Physician ought to be a Spiritual Divine, tho' not by Profession, yet by Practice; for into their Hands God has put the Lives of those he lov'd so well, that he Redeem'd them by the Blood of his only begotten Son. St. Luke, the beloved Physician, was a Divine Evangelist, and commends the Study of those great Books of God, the Book of his Scripture, and that of his Creatures, since the glory of God, and the good of his Creatures, ought to be the Mark to which all the Endeavours of Physicians ought to be directed.

Physicians should by no means give the least Entertainment to such a Monster as Covetousness within their Breasts; nor ought they to have any respect to Persons, but go as freely to the Poor for a little Money, or for nothing, when Need requires, as to the Rich for ample Rewards; for *those that give to the Poor, lend to the Lord, and may be sure God will reward them double-fold*. On the other hand, a Physician is not bound to behave himself in this manner to the Rich, but may take his Fee lawfully and cheerfully when it is offer'd; but there are too many who are willing

to have the Physicians Help, but slow in Paying him. Hence 'tis observ'd, that a Doctor appears to his Patient in three different Forms: *First*, when he tells the Patient there is hopes; O then he appears as an Angel. Next, when the Cure is perform'd, the Patient looks upon his Physician as a God. But lastly, when the Physician demands his Reward, then his Patient takes him for a Devil. Thus different Circumstances beget different Opinions in those hateful Minds that are corrupted by Avarice and Ignorance. Therefore it is the Physicians and Surgeons Rule, *Accipere dum dolet*, to take the Sound Fee whilst the Sick Hand gives it.

Life is short, Art long, Occasion sudden, Experience dangerous, Judgment difficult: Hence we may conclude, there are but few good Physicians; and yet it is not sufficient, tho' the Physician or Surgeon do their Parts or Office, unless the Patient and his Attendance do their Duty also, whereby outward things may be as well order'd as those that are given inwardly; this is the main Hinge upon which all the rest turn; and therefore ought earnestly to be prest, and all too little to make Servants diligent: The Physician ought to be faithful and cautious in Practice; for Life hangs as it were but by a slender Thread, and is at best but short, yet is apt to be made much shorter by many Accidents, and those very small ones too. Art is long, if Theory and Practice are consider'd. Diseases are sudden, and if not suddenly removed, may quickly ruine. Past Experiments, if not well understood, may lead the Physician into Errour; besides, Judgment is very difficult, through the Variety of Diseases and their Causes, which, by the Fault of the Sick and his Attendance, are many times not perceived even by Physicians of greatest Abilities.

*Astrology,*

*Astrology*, tho' in many of its parts is accounted ridiculous, yet is greatly (if not only) useful for those that study Physick; for without it the pretended Physician can never have the true Knowledge of the Crisis, or Critical and Judicial Days. It is most certain, that *Hippocrates* and *Galen*, the two Pillars of the Art of Physick, found out the Use of Vegetables and their Natures, as also many other Physical things, by the Influence of the Stars. But God is the Governour and Disposer of all their several Virtues; and when they are transplanted out of their natural Soil, they lose their Planetary Virtues in a great measure, yet they continue with the same Colours and Smells, tho' not so strong; therefore the Chymical Extractions made from them, where they naturally grow, are the best of Medicines, if administred according to Astrological Rules, the want of knowing which, is the cause of great Errors in many Physicians; but for finding out any Disease, I say with *Mepardus*, *Potius lotium inspiciendum quam astra*, That the Urin is rather to be look'd into than the Stars.

We read in Holy Writ, That the Physician is honourable; understand this of him that is expert; for one ignorant in his Art renders himself despicable and ridiculous. Now the way to make him perfect, is to know Nature, and her secret Operations. It is not the Physician's feeling the Pulse of the Party, or questioning with him how he feels himself, and in what part of his Body he is most afflicted, that can give a Man a thorough understanding of his Malady. The Pulse is deceitful, and the Patient himself is oft ignorant: These then, I say, are not sufficient grounds for him to proceed upon, and yet without a good Foundation the Fabrick is not likely to be well built,

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or at least not to stand long: How, alas, should a Man, overcome with the weight of his own Tortures, or distracted with a too violent Desire for present Relief, define the State of his own, perhaps, unspeakable Misery; and yet, I say, the Cause of a Disease must be first known before the Doctor can make a Medicine judicially proper, or undertake with a safe Conscience to make a Cure; this being so, the Nature and Temper of the Patient ought to be known, and that can never be discern'd by looking on the Patient, and feeling the Pulse, tho' this is all most of the ignorant Pretenders ground their Proceedings upon, when as that which unerringly signifies the Complexion to be Sanguine, Phlegmatick, Cholerick, or Melancholly, is not any inferior thing: No, it is the Superior Bodies that best explain the Matter.. Thus *Saturn* signifies Melancholy, *Jove* Sanguine, *Mars* Choler, &c. and every one knows, that by the *Moon* Convulsion-Fits are foreseen; therefore, as *Galen*, *Hippocrates*, and all the rational and ancient Physicians and Students of Nature were eminently skill'd in this sort of *Astrology*; so they esteem'd, and with Reason, all Pretenders to Physick, that were ignorant of *Astrology*, to be rather Fools than Physicians. Hence *Galen* admonisheth all Men not to trust themselves in the Hands of that Physician, (or rather ignorant Pretender) who is not skill'd in *Astrology*, since the Ignorant therein are not able to perform with Certainty any Cure whatsoever.. Besides, what will cure a Phlegmatick Man of a Fever, will not cure one that is Cholerick; and then the pretended Physician seeing his Medicine doth not work the like Operation as formerly, supposes the Malady to be somewhat else, and himself mistaken, and then he falls another way to work; and so, to be short,

short, kills the Patient with a great many Thanks and Gratuities both of Money and Gifts; for (as the Ignorant about him suppose) he doing his Endeavour to cure the Sick, ought to be well rewarded, especially if he can but talk of this rare Cure, and that excellent Remedy, and preach himself up, and others (a thousand times more knowing than himself) down, and now and then use some *Latin* in his Discourse, and flourish it out with hard Words to the Ignorant; I say, he carries it then, whether he save or kill, and that with a great deal of Credit, as he and his ignorant Friends think. Likewise *Blood-letting*, if the Heavens be not duly observ'd, is of no Efficacy, and sometimes they hinder *Phlebotomy*, which the ignorant Surgeon colours with saying, the Party is faint-hearted, or hath much Wind in his Veins, or with some such like ridiculous Whimsie; for they know no better, being ignorant of Astrology, which is a speculative Science, very necessary in the Administration of Physick, being counted by the ancient Practitioners of Physick, rather Divine, than Diabolical or Conjuring. I say more of this than otherwise I would, did I not greatly desire that all good Arts, especially those I am conversant in, might be refined from their Dross, and that Knowledge might still encrease upon the Earth.

It is generally taken for granted among the unskilful, that the seventh and fourteenth Days are critical, which they call the first and second Crisis; but 'tis not true; for the true Crisis is thus known, look at the time of the Parties first falling sick, in what Sign, Degree and Minute of the Zodiack the Moon is in, and when she comes to the Square thereof, that is the first Crisis; when she comes to the Opposition or opposite place thereof, it is the second Crisis; the

next

next Square is, the third Crisis; and the same place where she was at the first falling sick, is the fourth Crisis, and so go on. Again, the Judicial Days are the middle, between the two Crisis; Critical Days are known by Astrology, and no otherwise. The Crisis is the sudden Motion of the Disease, either towards Health or Death. By Astrology also, on the sight of the Urin, the honest Physician may clearly discern which way the Disease will tend. And thus much of the Excellent use of Astrology, as the ancient Practitioners used; and thus far I allow of Astrology, believing stedfastly that the Stars are for Signs, and for Seasons, and that God rules them; therefore God is the Governour of all things above, and here below; and therefore I pray thus, *His Will be done on Earth, as it is in Heaven.* Amen.

There is, that I may speak all in a word, requir'd in a Physician exquisite Knowledge, long Practice, great Virtue, and good Success. - The Sick is to be patient and obedient, Apothecaries and Surgeons exact, Nurses also must be careful and diligent in observing the Physicians Directions; nay, the Air, Linen, Diet, and Beds of the Sick, ought to be convenient, and according to Direction.

*Medicine* is an Art, some say a Science, removing Diseases; its Subject is Man's Body, or indeed, I may say, all things sensitive are its Object; its End is Health. In it are five parts.

1. *Physiologia*, which is the Knowledge of the Body, fram'd of Elements, Temprements, Parts, Faculties and Functions. 2. *Pathologia*, which is exercis'd about things preternatural; and such are all things that bring Diseases. 3. *Semeiotica* is that part of Physick in which is handled the Method of knowing, as well the present as the future Estate of Man,

Man. 4. *Hygeine* is that part of Physick employ'd about the Preservation of Health. 5. *Therapeutica*, which is that part which respects the Restoring lost Health, and is divided into two parts; The *first* contains the general Method of Curing, proposing all Rules necessary for the Cure of all kinds of Diseases, whether similar, organick, or common: The *second* gives Rules for the Curing particular Diseases; it is called Practick, being nothing else but the practick Method of Curing each particular Disease.

*Chirurgery* teaches how to contribute to the Cure of many Diseases by Manual Operation; it is in many things subordinate to *Physick*; for as some divide Arts into Architectonick or Magisterial Arts and Ministerial Arts; so according to them the Art of Physick is an Art Magisterial in a knowing Physician, who not only prescribes a Remedy, but can also show the Reasonableness thereof, when as the Art Ministerial is that which follows the Directions of the Art Magisterial, without giving the Reason. As for Example. The Art of *Breathing a Vein* in a Surgeon, whose Province is to execute the Commands of the Physician, tho' he know not the Reason why the Physician so commands.

The Art of Surgery is very ancient, for which Reason perhaps it is that the Words to the Surgeons Arms is, *De Pracipientia Dei*. 'Tis exercis'd especially on external Parts, yea, and on internal too, as far as Hand or Instruments may reach. It contains four Parts, (the Knowledge of which makes a compleat Surgeon) viz. *Composorix*, *Ablatrix*, *Seperatrix*, *Apposearix*; it considers *Anotomicks* in the Structure of Humane Bodies, &c. Secondly, The Physical State of the same. It also enquires into the Disquisitions of things relating to Humane Bodies; as their *Preservation*, *Agitation*, and *Affections*. The

The Physician ought *first* to consider the *Materia Medica*. Secondly, the *Pharmaica*. And *lastly*, ought to know the *Names* and *Kinds* of Diseases, the *Parts* affected, the *Signs*, *Causes*, *Judgments*, and *various ways* of Curing all internal Diseases, whether general or particular, acute or chronick, happening to the Bodies of Men, &c.

Those that intend to be excellent in these Arts, ought often to read good Authors, have frequent Commerce with Physicians, Surgeons, Chymists, and Apothecaries; see Preparations, and mechanick Mixtures, and to frequent Hospitals, where they may see great Varieties. In Summer they should Herbalize. Likewise Travel will much advance their Knowledge. These things, as they help Experience and Knowledge, will acquaint them with the Mysteries of Art, and render them skilful in the Icons and Figures used in Philosophical, Zoological and Chymical Parts, and prevent their being impos'd upon by ignorant pretending Medicasters, &c.

Since I have made these things thus known to you, let it be thy Care, good Reader, not to adventure the being Shipwreck'd upon the Rocks of horrid Ignorance, and of being at once rob'd of Health and Wealth too, by such as think all Diseases may be cured by Chance, which indeed is a Chance if some ignorant Pretenders to Physick and Surgery cure one of a Thousand. Indeed some recover their Health by the successful Endeavours of Nature, when under the Hands of the Ignorant, and this gives the unskilful Pretender some Reputation, tho' indeed he deserve none; for in reality the Patient was reliev'd by meer Chance, if what the Pretender gave wrought the Cure, since he was ignorant of the effect of his Medicines, or perhaps his Medicines, as they did no good;

good, so did little harm, and then it was the Prevalency which endeavouring Nature obtain'd over the Disease which effected the Cure, and in this case all that can be attributed to such Medicine-makers is, that they, as I said, only gave the Patient by chance something that very little or not at all hinder'd the Power of Nature.

Many silly Women, and others as simple as they, may mix many things together, which consisting of many medlies of contrary Natures, oft-times works very dreadful Effects, for fomenting together they become poysonous, or what's as ill, destructive of the Patient's Life; yet these they call Medicines, which at best commonly prove a *Hogus Pogus*, good for nothing. It requires Art and Skill to make a right Mixture, that shall be of a fit Quality for the Disease, and Diseased in hand; there must be in it a Harmony, if you would have it put the Body in Tune; what Medicine soever wants this, will put every thing out of Order, and so hasten the Patients Destruction: And this is the Total that can be expected from taking of Medicines from those who know not how to make up a Composition proper for their Patients Malady.

In the next place, tho' Physick Books are useful, yet I would not perswade any to so much Levity, as to try all sorts of Medicines they shall find in Books, or may be had in Apothecaries Shops, for he that should do so, shall scarce ever be cured, or know the true worth of any one Medicine, but be ever to seek, and the further he goes, shall be the more out of his Way; whereas, if he find a Man of long Experience, honest Principles, and good Judgment, who consequently is able to make choice of, or compound Medicines excellent in Operation, and curing many

many Distempers, then those that stand in Need may best supply their Want by buying such approved Medicines, and so neither venture Life or Limb on the unwholsome and unexperienced Compositions of ignorant Pretenders.

The ordinary way of Curing most Diseases is begun by removing the Cause or Causes whence the Infirmary proceeds, grounded on that Axiom of the Philosopher, *Sublata causa tollitur effectus*. The Causes of all Diseases are commonly either breach of Duty, or such Accidents as befall us against our Wills unlooked for.

Now, for the Comfort of those that are afflicted with any Disease, and desire Help, if they, or any Friend of theirs, think fit to make choice of me, to administer such Physick Helps as their Distemper requires, I shall be ready and willing to supply them as reasonably as can be desired, and shall give them such Heavenly Counsel as my slender Skill does afford; therefore take Courage in the Consideration of God's Goodness, for He, through the Means of timely Applications of the skilful Physician, (his Instrument for the Recovery of Health) will, if it be for your Souls good, turn your Sickness and Pain into Health and Indolence; this being so, 'tis hard to say this or that Person is incurable; for I am of Opinion, and my Opinion is grounded upon Experience, that many may be restor'd to their former Strength and Health, which have long, in an untimely Despair, lay languishing under their Distempers; but let not any despair or distrust God's Ability of giving Success to Man's Endeavours. Let them make tryal of me, or of my most approved, safe, and often experienced Medicines, skilfully prepared according to Art for internal means. I have

also Remedies for external Applications, of whose Virtue and Efficacy I doubt not, but by God's Blessing thereon, if us'd in time, the Sick and Diseased will be highly sensible; for as far as Physick can pretend, aided by Divine Assistance, they cure all curable Diseases and Infirmities, proceeding from what Cause or Causes soever, inward or outward.

To give a Relation of the Causes and Names of all manner of Diseases and Infirmities, would make too big a Pamphlet to present you withall; but considering that the Generality of People are poor, and not able to give a large Fee to a worthy and able Physician, nor to answer the Charge of an Apothecary's Bill, tho' but reasonable; I therefore publish this Book, to give Notice to all Persons, that I will afford my Medicines more reasonable than any Man can, by reason I make and prepare all my self, and will go when sent for to visit any Patient cheaper than any Man I know; and for this my Charity I hope your Experience will crown my Works, and a Blessing attend my Endeavours, in that I afford Medicines of great Worth for a little Money.

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## *An Account of the Doctor's Remedies, and how to take them.*

**I** Am not ashamed to give an account of what I profess, nor to express of what my *Pills* and *Tincture* are made, that those who are expert Practitioners (who indeed are only capable to judge of their Excellence) may give their Opinion of them;

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and those that desire further Satisfaction of my Abilities, let them examine those that have made tryal of me, and of my *Stomach Pills* and *Tincture*, which are only an extract of the chiefest *Simples* of the Family of *Vegetables* that are *Specificks*, *Hepaticks*, and *Spleneticks*.

My *Antiscorbutick Tincture* is drawn from an Infusion of *Scurvy-Grass*, *Liver-wort*, *Hearts-Tongue*, *Tamarask*, and *Hepatick* and *Splenetick* Ingredients; therefore they are more proper for Curing the *Scurvy* with all its crowd of Symptoms than common *Spirit of Scurvy-Grass*; and consequently I may justly commend my *Pilula Stomachica & Tinctura Antiscorbutica*; that is, my *Stomach Pill* and *Tincture* against the *Scurvy*, to be most useful and profitable for all those for whom I have the best Wishes; and therefore I advise all my Friends and Neighbours to make tryal of these my *Pills* and *Tincture*, which will cure those complicated Distempers intermixt with the *Scurvy*, by rectifying the *Scorbutick Humours*, by cleansing the *Stomach* from all peccant matter that hinders Digestion; also they carry off all acid or acrimonious *Juyce*, or any undigested thing that breeds *adust Choler*, whence frequent Diseases are derived; therefore it is most proper to take a Dose or two of these *Pills*, to carry off those *Humours*, before one enters upon any other Medicine to effect a Cure.

To apply things outwardly, as some do to *Breakings out*, or *Sores* of a *Scorbutick* nature, is hurtful; for it drives back the *Humours* into the *Stomach*, which cause *Sickness* and *Vomiting*, want of *Appetite*, *Pains* and *Wind* in the *Stomach*, and adjacent Parts, and makes the *Stomach* to lose its Tone and Rectitude, and then the Body can enjoy no Health; besides,

sides, a bad *Chylification* is the original of many Diseases. How careful then ought People to be in keeping the Kitchen of their Bodies, I mean their Stomachs, clean, since that would be the only means to prevent Diseases, as well as cure them; nay, this would so preserve Health, that Men might attain the Happiness of seeing the utmost of their appointed days with Ease and Comfort.

It was the Opinion of the ancient Physicians, That the *Stomach* and *Spleen* contained a *Ferment*, which hindred them from performing rightly what they were intended for, because the abundance of fixt Salt falling upon the *Stomach* causeth *soure* and *unsavoury Belchings*, from which also proceeds *melancholick, tenacious, gross* and *crude Humours*, which mixing with the *Mass* of *Blood* causeth a *Cachexy*, which obstructs the *Liver*, and finally ends in *Scorbutick* Distempers. Now my *Pills* and *Tincture* are the most excellent means yet known for their Cure and Prevention, by cleansing and sweetning the whole *Mass* of *Blood* and *nervous Juice*, rectifying all the Defects and Injuries that putrifie the *Blood*, which being corrupt, defileth the whole Habit of Body, and is the Cause of *Eruptions*, or all sorts of *Breakings out*; as *Itch, Leprosie, Spots, Ring-worms, Kings-Evil*, and all sorts of *Swellings* in the Joynts, or other parts, which sometimes turns into *Fistula's*, or such fretting *Ulcers* or *Sores* that will hardly admit of Cure till the *Scorbutick Humours* be carried off, and the *Mass* of *Blood* cleansed from the afore-said Humours, the primary Cause thereof; therefore you must first remove their Cause, before you can effect a Cure. Sometimes these Humours break out principally in the *Head*, and then it turns to the *Scurff* or *Scald-Head*. Sometimes they fall on

the *Eyes*, and produce *Lachrymarious Humours*, which endanger the *Sight*, by breeding *Cataracts* and *Glaucoma's*, and if they obstruct the *Optick Nerves*, incurable *Cataracts* follow. Sometimes these *Humours* over-heat the *Brain*, by reason of *Vapours* which arise from the lower parts of the *Body*, sent up to the *Head*, and then they bring *Deafness*, by obstructing the *Organs* and *auditory Nerves*, which hinder the *Drum* and *Anvil* from sending the *Eccho* to the *Brain*, and many times is the Cause of more stubborn *Diseases*; as *Cancers* in the *Breast*, *Gouts* of all sorts, *Dropsies*, *Faundice*, *Collick Pains*, with *Griping* in the *Bowels*, *Stitches* in the *Sides*, *Pains* and *Weakness* of the *Back*, *Obstructions* of the *Liver*, *Spleen*, *Mesentary*, *Diaphragma*, *Trachea*, *Arteria*, and *Stoppage* of the *Pipes* of the *Lungs*; hence come *Asthma's*, and *Consumption*, *Coughs*, with *Shortness of Breath*; and when the *Stomach* is stufft with these ill *Scorbutick Humours*, we are afflicted with *Giddiness* of the *Head*, *Convulsion-Fits*, and lastly with *Contraction* of the *Nerves*. Sometimes by over-charging of Nature with strong *Drinks* proceed *Vapours*, which cause *Apoplexies*, *Belchings*, and *loss of Appetite*. Sometimes these *Scorbutick Humours* produce *Numbness*, and *Tingling* in the *Flesh*, and so turn to a *Palsie*, with *Weakness* and *Wearisomness*, wasting of the *Flesh*, and decay of *Body*; besides, in *Old* and *Young* these *Humours* bring *Swooning*, and by coagulating of the *Blood* hinders its *Fermentation*, and then the *Influx* of *Spirits* to the *Heart* is stop'd. There is no *Disease* more like *Death* than these *Swooning-Fits*. *Fermentation* once hindred, any peccant *Humours* that abound in the *Blood* are no longer mixt with its *Mass*, but soon separates by the *Pores* of the *Arteries*, and sticking by its *Viscidities* among the *Membranes* of the

*Stomach*

*Stomach*, causes *Vomiting*, when the Patient comes to himself. Let this suffice for the Cause of *Swooning* in general. As for the *Uterine Swooning* of Virgins, it arises sometimes from the *Womb*, and shows it self by *Anxiety*, and almost loss of *Breathing*, yet sometimes these *Scorbutick Humours* by heat condence, and breed *Stone* and *Gravel*, which is the Cause of *Stoppage* and *Sharpness* of *Urin*; they may know their Distemper by their *Urin*, which is thin, pale, venous, and hath red *Gravel* sticking to the Pot. Sometimes there is a *Scum* or *Cream* on the top of the *Urin*.

And thus much I thought fit to say of the *Scurvy*, such as would know more may consult my little Pamphlet I formerly set out, for the *Cure of the Sick and Diseased, through God's Blessing, by my Famous Medicines*, therein mentioned. This is the *Second Edition*, for some Reasons I have left many things out that were in that. In that Book I gave an account of *Three Pills* and a *Quart Bottle of Diet-Drink*, which *Threë Pills* and *Bottle* I sold for *Three Shillings*; but this that I now offer I afford for half the Price, viz. *Three Pills* and an Ounce Vial of this my present *Antiscorbutick Tincture* are sold for *One Shilling Six-Pence*, and yet will serve longer than the other, and is more easie to be carried, 'tis also as useful as that, having the same Virtues which that had in curing the *Scurvy*, and all its complicated Symptoms, which are almost like so many different Diseases. That was only to be taken Spring and Fall; this may be taken at all Times and Seasons of the Year; when Necessity requires take it as follows: A strong Body may take all the *Three Pills* in a Morning alone in the pap of an Apple, Treacle, or Honey. They must take immediately after them, and also now

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and then betwixt their workings, a little Posset-Drink, warm Beer, or Water-gruel, for the space of two hours, then eat some little fresh Meat for Dinner, or what is agreeable to the Stomach, that is to say, easie of Digestion. The next Morning take forty drops of the *Tincture* in half a pint or less of Ale, or warm mild Beer; and let such as are afflicted with *Aches* and *Pains* take two pennyworth of *Mithridate* in a little mul'd Sack every third Night, keeping themselves in a breathing Sweat for two or three hours after; but beware of throwing your Bed-cloths off. Keep taking the *Tincture* every Morning, and *Mithridate* in mul'd Sack for *Pains* and *Aches* every third Night, till the *Tincture* is done, and doubtless you will find much Comfort and Ease thereby. *Note.* This is for those of full Years; but such as are 16 or 18 years old, may take two *Pills* first at once in a Morning, and thirty drops of the *Tincture* the next Morning, and so keep taking thirty drops every Morning in warm Ale till it is done; but for *Pains* and *Aches*, Sack and *Mithridate*, as before. Those of 10 or 12 years of Age, may take one *Pill* and twenty drops of the *Tincture* in Ale, as aforesaid. Those from 6 years of Age to 8, may take half a *Pill* and ten drops in Ale, as aforesaid. Children that are under that Age, being Rickety or Weakly, may take a quarter part of a *Pill* and five drops in Ale every Morning give such a little Milk turn'd with Wine or Beer and sweetned with Sugar, and a little Nutmeg in it. Give them this for their Breakfasts.

Other young Children that are under two years old, being troubled with *Worms*, *Wind*, or *Fits*, may take three or four drops in new Milk, sweetned with Honey and a little Juice of Herbegrace, called Rue.

Let these take it every Morning for a Week together, and they will be cur'd beyond Expectation.

As to those that find an Itch and tickling in their Flesh in the time of taking it, they must be let Blood, or if they find any flying Pain more from one place to another, they must bleed, and that will vent the Wind and foul corrupted Blood which is the cause thereof; by this means any may be freed from all those *Scorbutick Humours*, in what Nature or Kind soever they appear.

Such as are afflicted with any kind of *Fits*, must take it in the Morning, and at other times when the Fit is upon them, give it them in fair Water; but remember, that all such as take this *Tincture*, should first take a dose of *Pills* to prepare and cleanse the Body, and then the *Tincture* will effectually purifie the Mass of Blood, and cure them much sooner.

Such as are troubled with the *Stone, Collick, Slime, Sand, Gravel, Heat, or Sharpness of Urin*, must take the *Tincture* in white Wine, mixt with a little Ale, every Morning, and withall a little *Venice Turpentine* wrapt up in Sugar, every Night, when they take the drops in the Morning, and they will find much good thereby.

Such as are inclinable to *Consumptions*, must take it each Morning in Sack, mixt with Ale; and if they are also troubled with a *Cough*, take as much Moss that grows on Oaken Boards, dry'd and powder'd, as will lie on a Shilling, boil it in new Milk, which drink when they go to Bed, and take the *Tincture* Night and Morning, till the Bottle is done, and you will find much Benefit.

I have a curious *Scorbutick Mouth-Water* and *Powder*, which to admiration whitens the *Teeth*, strengthens and cleans the *Gums*, and beyond any thing

now in use fastens *loose Teeth*, utterly expelling the *Scorbutick Humour* from the *Mouth*, which frequently so rots the *Teeth*, and consumes the *Gums*, that in many it causeth a *stinking Breath*. And as there is scarce any thing more becoming than a white and sound set of *Teeth*, so, on the contrary, few things disfigure us more than rotten, black and loose *Teeth*, yet by the use of this *Powder* and *Water*, with one of which you must rub your *Teeth*, and with the other wash them, your *Mouth* and *Gums* every Morning, and by so doing you may keep your *Teeth* sound and white even to old Age, and thereby prevent those dangerous Pulls and Pangs which many poor Creatures endure under *Tooth-Drawers*; besides, tho' the Operation be performed by Men of Skill, in such sort as little Pain is endured, yet at best the Patient loseth a *Tooth*, which is a great miss, and the Cause not being taken away, we commonly see one *Tooth* drawn after another, till the *Mouth*, if I may so speak, is dispeopled of those *Inhabitants* which God and Nature ordained for the necessary uses of Eating and Speaking. Therefore I advise all Persons to make use of this *Powder* and *Water* in time, if either they would avoid that Inconvenience, or take delight to have sound *Teeth* and a sweet *Breath*.

It is also an excellent Remedy for the *Tooth-Ach*; for it seldom fails of giving Ease in two or three minutes, if a little of the *Powder* be snufft up each *Nostril*, and some of the remaining *Powder* wet with a little of their own *Water*, and apply'd Plasterwise outwardly upon the pained part. This will give immediate Ease, as Thousands can testifie. *The Price of each is One Shilling.*

I have also a rare and wonderful *Water* that has cured many of *Cankers*, *Cancers*, and such like *Ulcers* as eat away the *Flesh*. This *Water* is to be applied twice a day, by applying *Lint* that has been first dip'd therein to the corroding *Sore*.

I have *Antimonial Stones*, which are the most universal *Medicine* in use for *Prevention* of all *Diseases*. This *Stone* is neither hurt by *Age*, nor does *Use* in the least destroy its *Virtues*. Price but *Half-a-Crown* each *Stone*, which is as good as the *Antimonial Cup*, which was formerly sold for *Five Pounds*. You have with 'em printed *Directions* how to use them.

I have a *Palsical Oil*, which, if timely applied, restores *useless Limbs*, which became so through some sudden cold *Damps*, or by reason of watry *Humours* from the *Brain*, which prejudice the *Spinal Marrow* of the *Back*, and thereby so impedes the *Nerves*, that their *Origination* is stop'd, and thereby also the *Passage* of the *Animal Faculties* is hindred, which, in fine, causes the loss of the use of *Limbs*, &c. by many call'd *Palsies*; of which *Distempers* many have been cured by the use of my *Palsical Oil*, used according to the printed *Directions* given with it.

My *Bezoartici Morsuli Electuarii* far excels all *Lozenges* or *Liquorish Balls* for curing of *Colds*, *Coughs*, and *Shortness of Breath*. 'Tis also excellent good for the *Green-Sickness*.

I have the only *Panchimagogum Febrifugum*, which is so perfect a *Cure* for all sorts of *Agues* and *Fevers*, that it can never be sufficiently commended.

My *Golden Mineral Powder* infallibly cures the *Whites*, *Gleet*, *Running of the Reins*, *Sharpness* and *Heat of Urin*, and all such *Distempers* in *Men* or *Women*.

I have a wonderful *Histerical Spirit*, far exceeding any other *Spirit* yet known for the curing of all sorts of *Fits*. Besides,

Besides, I have an unparalleled *Ointment*, which, by external Application, is good for all sorts of *Swellings* in Womens Breasts, or in any part of the Bodies of Men, Women, or Children. 'Tis almost infallible.

My *Powder* for the *Piles* in a short time cures them, being applied to the Fundament every Night, at your going to Bed.

I have a Medicine which cures all sorts of *Worms* in Men, Women, or Children. 'Tis infallible.

I likewise have Medicines which cure those Distempers only incident to the Female Sex, which, tho' for Modesty not here mentioned, yet touching them any Woman may have private Instruction, and certain Cure from me or my Wife. Only I will here give you an account, that I have an experienc'd Medicine, which if timely apply'd, or given, to Women in Travail, will procure their speedy Delivery with Safety, whether their Fruit be Dead or Alive. I cure *Barrenness*.

I have a Medicine that will certainly prevent *Miscarriage* in Women; it has often been experienc'd to admiration, insomuch, that you may assure your selves, with God's Blessing, this will prove beneficial to all those that in time apply themselves to me.

I have many other rare Medicines, which have been much admired for their powerful Operations in relieving such as were afflicted with strange and most deplorable Distempers; but 'tis too tedious here to particularize either the Infirmities or Persons; besides, many are not willing to have their Names and Distempers put in Print; yet there are few that know me, but know this to be true. I cure all that are curable, whether they be afflicted with  
any

any sort of *Sickness*, or *Melancholly*, *Madness*, or any strange *Convulsion-Fits*; also *Blindness*, *Deafness*, *Swellings* of all sorts, *Pains* or *Lameness*, *Joint-Gout* or *Evil*, *Ulcers*, *Fistula's*, *Cankers* or *Cancers* in any place. All sorts of *Wens*, or any *Excrescences* that any way deform or incommode the Body. I have cured these, and many other Infirmities, nay, when thought incurable by others.

I cut *Hare-Lips*, and in a Weeks time perfectly cure them. Likewise I cut *Wry-Necks*, and put them to no Pain, setting the *Head* upright in less than half a quarter of an hour, and in an hours time they may go about their Business, without any Danger or Trouble.

I have also rare *Oils* and *Waters*, famous for the Cure of most Distempers of the *Eyes*, without Pain or Smart. I couch *Cataracts* as dexterously as any Man whatsoever, restoring the Sight thereby in less than half an hours time, so as they may see to tell Money. No Sight, no Money is requir'd of them. I ask no Reward till their Sight is restor'd.

So likewise for *Deafness*, if I see the Party, I will inform him where the Defect lies, and what it is that obstructs or hinders their Hearing, and also cure them if curable.

I dexterously perform all Chirurgical Operations; as *Amputations* of all sorts, as cutting off *Mortified Limbs*, *Wens*, or *Cancerated Breasts*, performing the Operation with Ease, Safety and Speed. I cut for the *Stone* in the *Neck* of the *Bladder*, or in the *Carnosity* of the *Yard*.

I set broken *Bones*, or dislocated *Joynts*. *Limbs* sprain'd or out of *Joynt*, I restore to their perfect Use and Strength, in a short time. I let *Blood*, and in all Cases inform People which *Vein* is most proper

per for them to have opened, which is a thing very necessary, since there are Twenty Four Veins Bleedable, and of them not many know which ought to be breath'd for such a Distemper, and which ought not; for it is not a thing indifferent (as some foolishly think) which you bleed.

Also, by Virtue of the *Magnetick Stone*, I draw *Teeth*, nay, even stumps of *Teeth*, with little or no Pain.

As for my Medicines in general, did I not know them to be good, I would never commend them as I do, since I send them no further than I am known, or whither I often go: I am able to justify their goodness and safety, knowing there can be no mistake in their Preparations, being honestly and carefully prepar'd according to Art, not by the hands of Servants, but by my own, who have often experienc'd them with good success, by reason whereof, many mistakes and dangers are avoided, and for that I do prepare them my self, I can afford them more reasonable than others. In fine, if my Directions be truly observ'd in their Application, I am well assur'd they will certainly have the promised effect, to the Patients Ease and my Credit: Nay, I can by experience affirm, they fail not where there is any probability of the Patients being cured; besides, the like was never before Sold upon a more reasonable Proposal than what I make, which is, that if they find no benefit by them, after they have made tryal of them, let them return the Book, the empty Pots, Viols and Bills, and they shall have their Money return'd them again; and because I know their great effects to be beyond all other ordinary Means, I make this free and generous Publication of my assured and much approved Medicines, being both proper to Cure the Diseased,

and

and excellent in preventing Diseases in those that are not yet Sick.

And that the good I intend may be the more Universal, if any person living remote please to Sell my Medicines for me, they shall have them with Printed directions to instruct them in their use.

Any Person may have of me the before mentioned Medicines, or any other proper for their Distempers, any day in the Week at my House in *Stoke* near *Guilford* in *Surry*, and every *Saturday* at the *Red-Lyon* in *Guilford*, for the conveniency of those that come to that Market; And every *Tuesday* I go to my House at *Thorp* near *Chersey*, and stay there till *Wednesday* Ten of the Clock, and then go to *Chersey* where I stay till Four in the Afternoon, and then I go to my House in *Stoke*, but my Son is all the Week at *Thorp*, to dispose of my Medicines to all that desire them: He Bleeds very well, and I instruct him in Physick, and by God's assistance intend to make him a Proficient in that Art.

I Resolve any that come to me at first Sight of them or their Urine, what their Distempers are, and whether Curable or not; for it is not my Principle to delude any with vain hopes, where I find that there is no probability of a Cure; I tell all honestly and sincerely what will probably be the Event of their Disease. For casting of Urin, and giving my Judgment thereon, I have many Examples in my mind.

Now, out of the great Love I bear to my Countrymen, that they may not be impos'd upon, I will give you an Account what Fees properly belong to every Phisitian and Surgeon, and what they can lawfully demand when sent for, and if they demand more, you may refuse to give it, which is as followeth,

To  
 + to the Swan & Reward

To a Graduate in Physick, one that hath taken his Doctors Degree, his due is but *Ten Shillings*, though he commonly expects or demands *Twenty*.

Those that are only Licensed Phisicians, their due is no more than *Six Shillings and Eight Pence*, though they commonly demand *Ten Shillings*.

Now, all that are Sworn Phisicians, are obliged to go, if sent for, at all Times and Seasons, Day or Night, without a Fee, but when they come to the Patient, they may chuse to give their Advice or Medicines before they are satisfied who will pay them; and if they Act contrary hereunto, it will not stand good in Law; and when they give in their Bill, they must insert all the Medicines they Administred by Name, and if you think or imagine you are charged too high, you may shew the Bill to some other Practitioner, and if he hath reckoned extravagantly, let him moderate it according to honesty and Justice on both sides, not undervaluing the Medicines on the one hand, or put too great a price on the other; for if a Phisician Sue a Patient, the Rates of the Medicines must be valued by a Jury, part of which must be Practitioners in Physick, so that in the end the Doctor will only Recover what the Jury upon a serious perusal of the Bill shall think fit.

'Tis the same thing with a Surgeon that is sent for to set Bones broken or out of Joint, or to dress Wounds, or to let Blood, for every Sworn Surgeon is bound to go when sent for, tho' he may chuse whether he will act or no till he know who must pay him. A Surgeons just due is Twelve pence a Mile, he his Journey far or near; Ten Groats to set a Bone broke or out of Joint, and for letting of Blood one Shilling, the cutting off or Amputation of any Limb is Five Pounds for so doing, with the Astringent and dressing

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the first time, but for the Cure, there is no settled Price, therefore he must have what is Bargain'd for. And so much for the Fees of Physicians and Surgeons.

I have already said what sort of Men Physicians and Surgeons ought to be; Now I will give an Account what sort of Men many of them are :

Some of the Pretenders to these excellent Arts are like the Grave, never satisfied ; and if at any time they by chance do Cure the Patients Body, they are sure (with *Æsop's* Physician) to leave their Purfes in a Consumption, and even their Houses as empty of Goods as their Pockets of Gold.

Others have little of the Artist in them besides hard words and the *Latin Tongue*, mere accidental Accomplishments, as all understanding Men know, and, as I have elsewhere fully proved, is no ways Essential to the making up of a Physician or Surgeon. There are others, who, altho' they have added to their Skill in Languages the dazeling addition of an University Degree, yet, by being ignorant of *Astrology* and *Anatomy*, are, in the Judgment of *Galen*, no better than foolish Pretenders, and with good Reason, for where Essentials are wanting, the fluttering Ornaments of *Degrees*, *Latin* and *Greek*, are but of small, nay, rather of no value at all ; and these are indeed of all *Quacks* the most dangerous, because the most capable of wheedling honest People into their destructive hands : I have not time now to give Instances of the Bloody effects of their Practice ; but let this suffice, That some by their bought Titles in Foreign Universities, and loud pretences of Practice in Outlandish Hospitals, become dangerously Popular, and prodigious Proud of their Counterfeit Honour : But, alas, what danger hangs over the heads of those  
poor

poor Sick creatures, who are decoy'd into the Snares of Ignorance and Cruelty, by the specious pretence of feigned Travels, Counterfeit, or at the best, but empty Titles, and Chimerical Hospitals.

There are not a few who are nothing but Froth, Noise, and Impudence, and by these Links of the same Chain fetter the easie, unthinking, and innocent People in the Bonds of a deadly Credulity: These *Empericks* out-brave their betters, and boast that they excell most Practitioners, and equal the best.

I have observ'd in many of them this Evil Custom, that whatsoever an honest Man shall speak or perform, they will contradict and dispraise, resolving, that since they have no performances of their own to Boast of, they will discredit those of other Mens, thinking, by disgracing others, to advance their own Reputation.

'Tis also common for the Servants of Deceased Physicians, to Usurp the Name of Doctor; These make the Ignorant believe they know much, by reason they Copied out their Masters Bills and Prescriptions, and withal observed their benign Success when properly apply'd: But, alas, in these Mens hands these good Prescriptions seldom work such wholesome Effects, because the givers know not in what quantity, time, and disease, they ought to be Administred: This is also the fault of many *Apothecaries*, whom some skilful *Physician* has long imploy'd, but all this is not sufficient to make a *Horse Doctor*, much less a *Physician* or *Surgeon*: No, these Arts are not to be acquir'd without new Labour, great Care, and long Practice; so that I dare say, most of these, as well as those that have nought but *Greek* and *Latin*, kill more than they Cure.

There

There are some *Ecclesiastical Men* also that Practice *Physick*, at which some *Physicians* Cavil, but for my part, I should very well approve of their doings, did they (as they ought) administer *Physick* to their poor Neighbours for Charity, without any hopes or expectation of a Reward.

In the next place I see a croud of Women Doctors, whom I have before Characteriz'd; these, as they are by Law and Nature subject to Man, ought not to meddle with an Art far beyond a Feminine strength; I am of the opinion, they would do much better, if they would be more industrious in their Household affairs, in keeping their House sweet and clean, make their Beds well, boyl the Pot, cullice *Barly* Broth, make *Almond* Milk, and such like things, than to meddle with *Physick* or *Chirurgery*; nay, even Ladies, who pretend to give *Physick* for Charity, and yet do accept of Presents of a greater value than a Conscionable Doctors Fee: These may sit still for any good they do the Publick.

There are of late a sort of *Erratick* Practitioners sprung up to the scandal of Art, called *Mountebanks*, I cannot but wonder that People will be so dis-ingenious to their own welfare, that they will sooner trust themselves with these *Catterpillars*, (who stay no longer in a place than you feed them with Money) than with a known experienc'd *Physician* or *Surgeon*, that hath liv'd many years by them, that is able to do them Service when ever they have occasion: But on the contrary, I have observ'd the meanest sort of People, who always plead Poverty to a Neighbouring *Physician*, will find Money enough to give to a *Mountebank*, who perhaps (in other places where he is known) was not thought Skilful enough to give a *Drench* to a *Horse*: These ignorant and impudent

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Pretenders, who know nothing of Physick, but make the poor unthinking people believe them to be rare fellows ; but if diligently observ'd by an indifferent Person, they will find all their discourse to their Auditors, nothing else but a company of egregious Lies, packt with Noise and Nonsense, and have the audacious Impudence to pretend that they have the only *Arcanum* or *Secret* yet known to the *Christian World*, when at the same time (it is well known to some,) that those few things they expose to Sale on their Stage, or on Horse-back, they are wholly ignorant of the true Vertue of them, which any Artist may easily discover, by asking them a question or two ; for how is it possible that *Tumblers* and *Rope-Dancers*, and other illiterate Fellows, who know nothing of *Medicine*, should undertake to Cure people of all Distempers, when indeed all their knowledge lies in their making up five or six things they sell in their Pacquet, one of which they are pleas'd to call an *Antidote*, which they say, (if you dare believe them) expells *Poyson*, and if Mr. *Mountebank* will be pleas'd to make an experiment upon himself first, we shall be better able to judge of his Medicine: Another is a *Balsam* to cure all sorts of *Wounds*; an *Oyntment* to cure all sorts of *Burns* and *Scalds*; a Dose of *Pills* which cures all Distempers; also an incomparable *Stiptick-Water* which stanches the *Blood* when Legs and Arms are cut off; but before I give too much credit to this much applauded Medicine, I shall beg the same request of him in this as I did of his *Antidote*, that he would be pleas'd try the Experiment upon himself, and then I doubt not but he will save the *Hangman* the Labour: He hath likewise another great Secret call'd an *Amulet*, which is an excellent Remedy (as he says) against *Witchcraft*, but I think they are *Bewick'd* that

that believe him. Never was the World more pester'd with these Impostors, for they creep now adays into small Villages, telling a Thousand Lies to thrust off their Trash and Trumpery, making the poor ignorant people believe they are the only Men in the World for curing all Distempers incident to Mankind: They commonly take half the Money in hand they agree for, which is more many times than an understanding Physician would really have for performing the Cure; nay, they often leave the Patient in a worse Condition than when they first undertook them. On their Stages they give a large account of their great performances in Remote Parts, which, if but throughly known, would be found for the most part as false as the Narration is loud and vociferous. And if at any time they by chance perform a Cure, they are so ignorant, that they cannot give the Reason for such benigne Effects.

I cannot but stand in admiration at the Folly and Madness of such, who will let such strange *Fopperies*, *foolish Pastimes*, and *Jack-Pudding Tricks*, chouse them out of their Money, and of what's more precious, their Health too boot! Who would think that Men would hazard their Lives, (which every one esteems so dear unto them) by letting these unskilful and ignorant Pretenders, try their skill (with unknown Medicines) upon their Bodies.

I will appeal to any Judicious Person, is it not much better to make use of experienced Men you have long been acquainted with, or else have been credibly inform'd of their great Success in Relieving Mankind: I wish I could be so prevalent, to persuade you not to trust to Improbabilities, nor to the Performances of Unskilful Hands, whose Avarice is such, that they will hazard their own Reputation,

as well as their Patients Life, for a small Sum of Money: 'Tis their Money they only aim at, when they have gotten that, they have accomplish'd their desire: And thus much for these *Mountebanks*, or rather *Vagabonds*, who are in Religion *Atheists*; in Diet *Epicureans*; in Habitation *Ubiquitarians*; who are of as little Esteem among the best sort of People; as the wandring *Gipsies* are among the greatest Professors of Christianity.

And now I am come to a Crew of Cheats (in *Balnearia Maria*) who would fain be accounted *Chymical Doctors*, which is much to be questioned whether they ever made any Process in the *Chymical Art*, yet they have the confidence to talk and boast of their preparing the best Medicines that can be perform'd in that most Noble Art, when alas, these bragging and bouncing Fellows, are in no greater Esteem among Artists, than a *Mountebank* is with an Experienced *Physician*: They make a great noise of a *Chymical Water* that will cure the *Scrubbado*, commonly called the *Itch*; and a most excellent *Chymical Powder*, that will restore decay'd Nature, and make them look Youthful, though much stricken in Age; also a most admirable *Arcanum* or *Secret*, which is a long while a Preparing, a few drops being taken in a Glass of good Sack, will restore a lost Maidenhead of Seven years standing. If you will take the pains to go into their Elaboratory, you will find there hath been no doings, by the broken Pots and Glasses, and other *Chymical Utensils*, which had long since gone through the *Fiery Tryal*, but hath of late days desisted from such a dangerous Enterprize for fear of setting their houses on Fire: From such a crew of *Salamanders Doctors* and *Stage-Mounters*, I admonish all people to be aware of, as they tender their own Welfare.

Of late what a Noise have *Horn-suckers* and *seventh Son Stroakers* made in the World : the one pretends, by Sucking, to quell the *violentest Pain*, while the other, by Stroaking, Monarch like, triumphs (if you will believe him) over the *Kings-Evil*; but this is certain, they both chouse the credulous People.

'Tis true, some Diseases are curable by the Touch of Remedies, as Physicians, who can only Skilfully apply them, well know; but to cure without the Application of Remedies, is contrary to Nature; for whatsoever is naturally done by any thing, depends on inward Principles, and may be done by every individual of that kind, because all things of the same kind have the same Principles, Essence, Nature, and Definition, and differ only in their Hecciety or Individuation. It cannot depend on Numbers; for Numbers, according to Philosophers, have not Power to act; yet the *Seventh Son* would be counted a *Miracle Worker*; and because he is the *Seventh*, claims a Power denied to his former six Brethren. It cannot depend on the Touch, for then every Man would cure by touching. Besides, all diseases are cured by taking away the Causes; but neither the *Sucker*, nor *Stroaker*, pretend to this. 'Tis true, the *Horn-sucker* may ease pain for the present, but the cause remaining, the Pain returns. The Cause of the *Evil is Flegm* settled in the *Kernels*, which if settled in other Parts breeds other Diseases. Now if the *Seventh Son's Touch* remove the Cause, the same Touch would, as all other Remedies do, conduce to the cure of all Diseases proceeding from the same cause; but this they pretend not to.

The Apostles, who wrought Miracles, professed that they did them not by any Power of their own, but in the Name of our *Lord Jesus Christ*. These pretend other Things; besides, the Necessity of  
 \* working

working Miracles, is ceased; therefore Miracles likewise.

History tell us, that the Power of *healing the Kings Evil*, was ( by the goodness of God ) granted to *Edward the Confessor*, and to his Successors, lawful and rightful *Kings* and *Queens* of *England*, to be perform'd by them in the Name of *Jesus Christ*, so long as they remained in the Faith of Christ. Seeing then this Gift was thus given, if other Kings should go to attempt the same, it would be a great tempting of God, in usurping a Power they had not.

Moreover, it is to be noted, that the said *Kings* of *England*, to whom God alone did bestow this great Favour, had it upon certain Conditions and Limitations ( as others observe ; ) as that it should not descend to their Successors, unless lawful Heirs; nor to lawful Heirs neither, unless they abide in the Christian Faith. Here you see the *Kings* of *England's* Power is the Gift of God, as is prov'd by undoubted Evidence, and Millions of Experiments, when as our *7th Son Stroaker* has no such Evidence to produce. As to his being the *7th Son*, we read no where that God gave such a Gift to him on that Condition; indeed we read, that the *first born* had by God a preeminence given them, but read nothing of the *7th*. As to the Experiments he pretends to, his Title is bad; for the *Kings Evil* appears most virulent in Children and flegmatick People, in whom when they grow older and gain Strength and a greater Proportion of Heat, by Medicines, Diet, or other ways, the Disease wears away as its cause, Flegm, diminishes: now if the *Seventh Son* touch one of these, the Cure ( tho falsely ) is attributed to him, when, alas, 'tis Nature, called by *Hippocrates*, the *Curer of Diseases*, who has effected the Alterations: And thus much touching the

the *Horn-sucking and Stroaking Deceivers*, who only Suck and Stroak away Mens Money, and not their Distempers.

Some may think that the Tricks I have here expos'd are but so many Reflections on the Actions of my Brethren, Physical Practitioners: but let me tell such, that those who are innocent, have no Reason to imagine such a thing, since I protest, except their own Proceedings confess them guilty, I have no Design to accuse them. Those that are spotless will never blame a Painter for drawing an *Aethiopian* Black, tho one of that Country should prove to be their Neighbour or Friend. As for the Practitioners in and about *Guilford*, they are, to speak Charitably, very Civil Men.

Some that I have characterized, are indeed like Monsters, but seldom seen; nor do I know, God be thank'd, at present where any of them live, tho assuredly such there are; take my Word for it they are no *Non-Entities*, they dwell not in *Spatio imaginario Philosophorum*; tho like Mr. *Aliquis* I represent them as *individua vaga*. But of those Impostors that are common, the chief are Learned Dr. *Covetous*, who, like *Balaams* Ass, cannot speak a Word without an Angel appear, Dr. *Self-Conceit*, Dr. *wou'd be*, Dr. *Mountebank the Itenerant*, Dr. *Stroak all*, Dr. *Suck-Penny*, & Dr. *Charity do no good*; but to conclude, then comes the the old Woman with her Pepper Posset: pray hear her advise as follows, tho' I have told you already that such will be meddling with an Art worse becoming that Sex than a pair of Breeches.

Here comes a Woman all o'er Charity,  
To cure the Sick with mighty Remedy.

who will scarce speak

You've got some grievous Cold, alas, ( quoth She )  
It lies Sore in your Bones, no Part is free.

Your Pulse is weak, your Urin's colour'd high,  
Your Nose is sharp, your Nostrils wide, you'll die.

Doctors talk big of Lapis Lazuli ;

Of Hiera Picra, Sena, Scammony ;

Of Rhubarb, Turbith, Jalop, Agarick ;

Of Tamarinds, and many a Latin Trick ;

Of Cassia, Cambogy, Mecoacan,

And such like things almost unknown to Man :

O monstrous Words ! pray God they do no Evil,

I fear they'll raise ( God Bless us all ) the Devil.

But tush, let Doctors prate, for I have brought

A Pepper Posset, take it at a Draught,

A better Med'cine never can be bought :

From 'Pothecaries Shops and Doctors fly ;

It cures Colds, Fevers, Stone, and Strangury,

Agues, Consumptions, Dropsie, Scurvy, Gout,

And other strange Distempers it roots out ;

If not there's Danger ; yet before all fail

I'll have a Caudle for you, or Mace-Ale,

Which is beyond the Antimonial Cup,

To cure your Malady ; take but a Sup

'Twill do more good, and is of more Desert

Than all Hippocrates, or Galen's Art.

The Woman bounc'd, the Sick grew worse and worse,

They send for Doctors, and the Beldam curse,

But all too late ; for when grim Death's at Door

Men send for Doctors, not ( as they should ) before :

While Nature's strong, and the Disease but weak,

They'll nothing but from Silly Women take.

And thus Men lose their Time, their Health & Strength,

And ( as they well deserve ) get Death at Length.

Leave off this Madness, Sirs, and timely send

For him whose Study is the Sick to mend.

Approve:

if I meet them in my

*Approve his Sacred Art, and freely take  
 What He against your Maladies doth make.  
 God gives the Art, by God the Doctor's blest  
 To cure Men, which he that do's is best;  
 Then send for him, and wisely Shun the Rest.*

## Ita dixit D. Irish.

Now, since there is none so bad but what have something to offer in their own Vindication, my thinks I hear some of them say: Is not all the World a Cheat? and in Proof thereof alledge, that altho our Blessed Saviour said, *Give to Caesar that which is Caesars, give Caesar his Due*; yet, quoth they, do not Men daily venture their Lives, and some their Fortunes too, in cheating the King of his Customs, Revenues, Rights, and Prerogative allow'd him by numerous Acts of Parliament, or by hundreds of Years Prescription; while others endeavour injuriously to hinder the Magistrates of Corporations of their Priviledges, Royal Grants of Tolls, payable in many Corporations, by deceitfully bringing in or causing to be brought in Corn in the Week-Days, to the Injury of such Tradesmen as live in Corporations, notwithstanding an Act of Parliament to the contrary, which Act orders the Corn to be brought in only on Market-Days. Nay, say they, do not many Men as far as they are able, (out Wit) as they call it, or chouse People out of their Money by feigned Pretences, and monstrous Promises, affirming, for Example, that their Commodity is good, when in their Conscience they know it to be bad, &c. There are few Vintners but what make  
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of their Pump-Water 50 or perhaps a hundred Pounds a Year by mixing it with their Wine, such like deceit is likewise us'd in Brandy, and Vinegar; and every Apothecary makes Profit of his Conduit Water, which to blind the Vulgar, he calls *Aqua Fontana*, this he sells instead of any cold distill'd Water, such as Sorrel Water, &c. Of these you can scarce know the one from the other, and in Truth the first may be full as good for present use. And do not your great learned Doctors bargain with some able Apothecary to give them a yearly Revenue, or as they Term it, Reduct Money quarterly, for directing their Bills to them; those that are at this lay, will be sure never to let their Patients want chargeable hard Nam'd Medicines, till their Stomacks are overcome with the sent of such Drugs, which perfume their Chambers stronger than the Shop from whence they come. Hard Words are as essential to the learned Doctors gain, as to a Popish Priest; for the Doctor by them will pretend to free Mens Bodies from Sufferings and Pains, as well as the other their Souls from the Tortures of Purgatory; the Truth is, they have with both one certain same Effect, which is to cure the Plethory of Mens Purfes, by very sensible Evacuations; Let us not wonder then as if such Doctors often hurry their Latine Bills to their Apothecaries, nor if such as carry them give them as loud Praises as the poor Woman did the Mass, when she said, she had heard a rare Incomparable Sermon, for it was all in Latin, Prayer and all quoth she: Trust me, there are not a few who with this simple Woman conclude any thing good, provided it come from the Learned and be in Latin, tho'tis ten to one if many such Sermons and Recipe's were in plain *Englist*, even an ignorant Woman would

would have Knowledge enough to know the first not to be worth hearing, and the other more fit to be Thrown to the Dunghil, than so much as given to a sick Horse. To conclude, when with *Latine* Decoctions, Julips, and other strong Sented and hard nam'd Remedies, the Sick are so stuft and weakned, that they can swallow no more, nor scarcely subsist longer; then they are pack'd down into the Country to take the fresh Air, where if God's Goodness, through Natures Kindness, do not out-do the Remedies of the learned Quacks, the Patient will be sooner at Heaven than he's aware of. As for *Star-gazers*, we have their Character from the old scolding Woman, who told her Opponent, she ly'd like an Astrologer. It would be too tedious to tell what Errours your learned Dons make in their Judgment on Piss-Pots.

Besides, we have learned Surgeons too, who, thro' Covetousness, side with the Avaritious Doctors; these would be esteem'd Fortunate and Lucky, and indeed they are in getting Riches, more by their learning in cunning Tricks, than any skill they can justly pretend to in Surgery; but those are really Unfortunate, whose Fortune is to come under the Hands of such Covetous, unconscionable Wretches, who know better how to ease their Pockets than their Pains. Such tell Men, that their Maladies or Hurts, are a great deal worse than really they are; and if they be not Dangerous, they can make them so, or at least seem so, by poysonous Applications, or *make Jack*, as they term it, by which they cruelly keep their Patients from Sleeping, by giving them violent Pain. Next Day Mr. *Surgeon* is sent for again to give Ease, and to be

be sure, where Money is to be had, their Pains will be intermitted, and they some Times better, some Times worse; but this is certain, the Patient had better endure his first Misery than this tormenting Cure. They always say, the Cure is doubtful; so that if Death ensue, they boast that they foretold it, thus they escape Blame. Tho' they kill, they get noble Rewards, and great Praise, for taking Pains to give Tortures. Chyrurgical Operations are perform'd by Art and Experience, and not by Remnants of *Latine*; for I have seen Operations of this kind done by one that could neither write nor read, which have made the most learned amaz'd, and wonder to see effected. Away with tormenting Medicines, for every conscionable and good Surgeon will use the gentlest means to ease his Patients, and give good Words to encourage them, and be as quick in curing as is possible with Safety. He will not, as we say, set it back, for Fear when he wou'd, it shou'd not be in his Power to put it forward; for that the Power of healing is in Gods Hand, whose Instrument Man is. 'Tis God's Will we should do our best, and God's Will ought to be done, and not the Intrest of the Surgeon only sought.

Again, do not some Country Gentlemen pretend to have great Knowledge in these Secrets, and Ape the aforefaid learned Doctors, writing *Latine* Bills for his poor Neighbours, who carry them to the Apothecary; the Apothecary cries up the Virtue of the Gentleman's Phylick above any Doctors, because he gets more by the Bargain; and when this Gentleman comes to the Town, the Apothecary treats

treats him with generous Wine, and 4 or 5 Guinea's to buy a pair of Gloves with. Nay the Country Man brings Grist to his Mill too, for his presents are the daily Furniture of this charitable Gentleman Doctors Table.

To conclude, some of the Quacks argue thus: All equal Offenders ought to have the same punishment; therefore if we get a lively-hood by our Art, why should we be accounted ridiculous Quacks and Cheats, when all the Learned are no better than what we are falsely call'd, if rightly understood. I think, say they, we may all shake Hands, for we have as good Reason to get a Penny as they, if all err, let us be sent all to the College of Physicians Laboratory in *Warwick-Lane* at *London*, for those Dons to extract the best of us out, and then no doubt, but for a little Money, they will tolerate some choice Sparks to serve the Country. [But since a Reformation of this Nature is not likely, let every Man follow the Dictates of his own Will and Way without Interruption, tho all his Feats are done by two or three Ingredients.]

But my constant Advice and Practice is, as much as I am able, to root out the Causes of Diseases, without Delays or Deceit, for that I know, when the Cause is taken away, the Disease will vanish, and then Nature will do the Rest quickly in a wonderful Manner, to the Glory and Honour of God. Some may ask, why do not then all the Learned follow your Directions. I answer, because they love to make  
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the most of every Patient. And this I hope will be Satisfactory to all honest and well meaning People, if they diligently mind what their true Friend and Country-man has discover'd to them herein.

Lastly, Since I have been upbraided for being the Son of a Miller, let me tell how the profession has been honoured by the renowned and charitable good Works of a Miller, called *William of Wickham*, sometime Bishop of *Winchester*. Likewise, is there not in an honourable Person of Qualities Coat of Arms, three Mill Picks; then if this Person of Quality, think it no dishonour to have a Tipe of his Ancesters honourable Profession in his Escutcheon, why should I take it ill when they call me the Son of a Miller, thinking thereby to make my Works, or Advice, seem of no effect; but let them know, the two Mill-stones, represents to us the World; the undermost always lies still, like the Earth; the uppermost always runs round, like the Revolutions of this World, whilst the Clack goes like the Tongue of the People; and when they are worn out, up goes two more; the undermost representing such as lay unmoveable in the Grave, the other running a top of them like the living. Remember there must be two Mill-stones to grind Corn for Mans nourishment, and without the use of them we cannot live. And thus the World runs round.

But some may say, why do I trouble my Head with these Physicians, whose Covetousness, or Laziness, or both, or something worse, Pride and Ignorance, will not suffer them throughly to study those things which

which are essential to their Calling. I answer, 'tis true, and so for the future, I will be silent, for their fall is approaching, if Pride be a Prognostick Sign of Ruine, and a haughty Mind of Destruction. As to my self, I refer my Practice to the Censure of Dr. *Experience*, while others are for the erroneous Dr. *Speculation*, or Dr. *Fancy*. 'Tis true, we differ, and who can help it; for we must consider the whole Creation, tho' compos'd by the Power of an all-wise God, consists of Discords. Thus *Astrologers* observe a Friendship and Emnity amongst the Stars; for a fiery Constellation and a watry one, say they, are contrary each to other: If you would know more of this, Consult Mr. *Lillies Introduction*, and Mr. *Ramseys Astrology Restored*.

As to Dr. *Speculation*, all his Skill lies in his Book, none in his Head; but (*Chartæ cadant*) Books may be lost; then why should not we rather store our Heads than our Pockets with Knowledge, be studious to remember, and diligent not to forget; for 'tis what the Doctor has in him, and not what's without him, that can tell with certainty what will do the Patient good.

Many Physicians (as I have said) love to cramp Mens understandings with hard Words, when if they did, as I do, write in plain Terms, they could not make silly People believe Wonders; but then their *Diana* would go down. It was a Custom in *Italy*, and now is in *France*, for Physicians not to deny going to the poorest Sick, if they had but their Fee given them, which was but 1 s. 6 d. but if he carry'd (as oft he did) an other or two with him, then he had, if the Patient would give it him, *Half a Crown*;

a *Crown*; and if he carry'd 20 Scholars he had no more, for 'tis the Custom there for the experienc'd Doctor thus to instruct his Scholars, who intend to be Physicians, in giving Judgment upon Urine and on the Symptoms of the Disease; by both which he taught them to foreknow the Continuance and the End ( as to Life or Death ) of the Sickneſs, and likewise to understand how and which way the Disease opposeth Nature. 'Tis this Friendship and Society that makes the *Italian* and *French* Physicians able Men, and 'tis thro' the want of this Society and Friendship amongst the *English* Doctors that so many of them die Dunces, who, when living, were by the Simple counted able Doctors, tho' some of their fellow Practitioners knew, and therefore honestly said, the contrary.

For my Part, I am willing to promote here to my Power, the commendable Society and Love now in use amongst the *French* Physicians; but alas! there is little hopes that my friendly Attempts will succeed with those who are so uncivil they will scarce speak if I salute them, I deny the right Hand of Fellowship to no Man; for I love Peace and Concord with all Men.

To conclude, if the People could but rightly judge of Practitioners, we might hope that a knowing experienced Physician would be more valued and get a better Fee, than a Proud, Swearing, insulting, domineering Doctor.

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Now, my Advise is, that all honest People would avoid the dealing with any of these dangerous Pretenders, by adhearing to the Prescriptions of Experienced Philicians, who are the only Men to be confided in.

Finally, I give the Honour of the Success of my Labours unto God Almighty, who restores all the Afflicted, if it be his blessed Will, to perfectness of Health, stability of Strength, chearfulness of Mind, and liveliness of Faith, purely out of his free Mercy and Bounty.

Lastly, I heartily wish that when this our precarious Life is ended, we may all be Elevated to those higher Orbs and Heavenly Mansions of inviolable Happiness, where the Sun shall be no more our Light by Day, nor the Moon by Night, but the Lord our God remain our everlasting Light and Glory, Amen.

This Reader, is the daily Prayer of

*Your true Friend and Humble Servant,*

**D. Irish.**

# David Irish,

## Practitioner in Physick,

### *His Advice concerning Melancholy,*

### *Phrensie, and Madness.*

**I** Purpose, dear Countrymen, in this Discourse, to shew the difference betwixt *Phrensie*, *Madness*, *Melancholy*, and a *Distressed Conscience* oppressed with the Sense of Sin, with many other things not unprofitable for thee to Read, nor unbecoming me to Write.

Before I define *Melancholy*, for the clearer understanding of that wherein I mean to Instruct you, it will be necessary to set forth the diverse acceptations of the word *Melancholy*, which therefore is very equivocal, for that under one name it is so differently apply'd, that it requires several Definitions according to its diversity of Significations. Sometimes it signifies a certain fearful disposition of the Mind deviated from Reason, and sometimes an humour of the Body commonly taken to be the Cause that the Reason is depraved through fear.

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This *Humour* is of two sorts, *Natural* or *Unnatural*, *Natural* is either the grosser part of the *Blood* ordained for *Nourishment*, which through too great Plenty or immoderate Heat, overchargeth the *Body*, and yieldeth up to the *Brain* certain *Vapours*, whereby the *Understanding* is obscured, or else is an Excrement ordained to be Emitted out of the *Body* through so many alterations of Natural Heat and variety of concoctions, having not a drop of nourishing Juice remaining, whereby the *Body*, either in Power or Substance, may be Relieved.

If this Excrement keepeth within Bounds, it produceth less inconvenience or trouble to the *Body* or *Mind*; but if it corrupt or degenerate further from itself and the quality of the *Body*, then Perturbations and Passions are more Vehement, and do so outrageously oppress and disturb the sedateness of the *Mind*, that all the organical Actions thereof are mixed and affected, (I had like to have said infected) with *Melancholy-Madness*, and *Reason* thereby is converted into a vain fear, or becomes a down-right *Desperation*; and now the *Brain* is quite alter'd in its Complection, being as it were transported into an Instrument of a different nature from what it was at first; and I have observed, that these *Humours* do according to the diversity of their settling, fill the Patient with diversity of Passions, and no wonder since thereby they diversly affect the understanding. In a word, they strangely alter the natural Inclination and Affection, especially if by corruption of Nature, Education or Custom, the Party be rash and hasty.

The *Unnatural* is an humour arising of the *Melancholy* before mentioned, or else from *Blood* or *Choler*, totally changed as it were into another Nature by an unkindly heat, which violently turneth these humours

that before were obedient to Natures Government, and by her kept in good order and *decorum*, into a quality wholly repugnant, whose substance and vapours gives such annoyance to all parts where it passes or is seated, that it makes strange alterations in Mens Actions, whether they be *Animal, Voluntary,* or *Natural*, not depending on our Will.

And here observe, that all Actions proceed from some faculty, and that Man being composed of Body and Soul, has two sorts of Faculties, *viz. Corporeal* and *Spiritual*, the Corporeal faculties are such as belong to Man, as he is a living Creature, and are common to him and even to Plants, or else are such as belong to him as he is a sensitive Creature, and are common to him and Beasts.

The faculties common to Man and Plants are three, *First*, The *Nutritive*, by which he is nourished, and converts Aliments into his own Substance. *Secondly*, The *Auxtritive* faculty, by which he grows bigger. And *lastly*, The faculty of continuing his *Species*, by which in his Off-spring his Nature as Man is preserved or continued.

The faculties common to Man and Beast are three, that is, *Sense, Appetite, and Power to Move*. *Sense* is twofold, *External* and *Internal*. The *Spiritual* faculties of Man, which are peculiarly proper to him as Man, are three, *Understanding, Will, Memory*. Now the Humours before mentioned, make strange alterations in Mens actions, from what faculty soever they proceed.

As to the Definition, or what *Melancholy* is, as was hinted before, the things being divers, though the word be the same, yet the Definition must be diverse also; Therefore *Melancholy* is of the *Humour*, or of the *Passion*: The *Humour* is either a *Nutritive Juic*

or an *Excrement*; at this time then I will define the Humour to be no other than that part of the Blood which naturally is more gross than all the rest; and the *Excrement* to be the superfluity of the same, which if it putrifie, assumes a far different Name, Temper, and Nature, commonly called *Black Cholar*.

The *Melancholy Passion* is a doating of *Reason*, occasioned by vain fear, procured by the prevalency of the *Melancholy Humour*: We divide this Disease into *Melancholy Cephalick*, and *Hypocondriack*.

A *Cephalick* is when the disorder has its Residence about the lower part of the *Abdomen*, the *Brain* is chiefly affected, which being disturbed, Men frame strange Fancies, and monstrous Idea's of things; all *Melancholy* people are extraordinary fearful, sad, and unactive.

According to the order I have observed in dividing *Melancholy*, it remains that I now speak of that which is called *Hypocondriack*, which, for the most part, renders those Afflicted therewith, more stupid than any other sort doth, insomuch that they are many times depriv'd of all Sense and Motion: This sort proceeds from *Flegm* obstructing the *Hypocondria* and *Spleen*.

*Hypocrates* asserts, that the Soul in this Distemper is distinctly affected with the weightier matter within, and so neglects the *Bodies Motions*, by reason of the *Brains stupidity* through the aforesaid *Humour*.

If the *Brain* be hurt by Communication from or by the *Spleen*, *Hypocondria*, or *Womb*, then the *Melancholy Humours* are gathered there, and then the symptoms commonly are gathered from the Parts affected, as it appears in Child-bearing Women whose *Lechia* are stopt, or in Maids when their Terms do not flow, the *Blood* is spoiled and becomes more *fixt*, and is turn'd  
into

into a *Melancholy Dyscrasie*, and that by this means this Distemper arises, for which reason the Ancients blame the *Spleen*; but our Opinion is, that rather the *Morbid Sourse* than the Disease it self lies there: The Famous *Willis* thinks that both the *Heart* and *Brain* in this Case are affected; and some think the *Corporeal Soul* to be the Subject of it. *Helmont* thinks it lies out of the *Brain*, and is in the *Præcordia*, and about the Mouth of the *Stomach*: Our own opinion in short is, that it has its Residence in the Globous frame of the *Brain*, which being the principal part and fountain from whence the *Animal Spirits* issue out into every corner of the Body; if they be *dull, languid,* and *unactive*, the *Hypocondria, Spleen, Liver, Pancreas, Mesentery, Womb, &c.* being thereby deprived of their *Firmentations* must needs suffer, and be receptacles of latent Evils.

The causes of excess of this *Humour* are divers, and all (except it be received from the Parent) spring from fault of *Diet*; now, altho' Meats and Drinks chiefly do yield matter to this *Humour*, yet, besides we may add the *Complexions* inclining to such *Temper*; 'Tis also encreased by *Perturbation of Mind*, by the *temper of Air*, and kind of *Habitation*; and that *Humour* which otherwise would yield a *nutritive Juice* of the best sort, by these occasions is turn'd into these *Dregs of Melancholy*. To conclude, if either *Humour* or *Excrement* should have part in moving the *Affections*, no Counsel of Philosophy, nor Precepts of Wise Men, are comparable for calming these raging Passions unto the Purging Potions of Physicians; and in this case several use the *Ellebores of Anticera, Scamony, and Colycinth of Spain*, together with the *Rhubarb of Alexandria*, but I have far better Remedies than some of them, which my long Experience avoucheth to be almost Infallible.

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There are several that pretend to cure *Melancholy* and *Madness* as well as other Distempers, but I shall not so mispend my time, as to give an account of such Hare-brain'd fellows, whose shallow Capacities and short Experience are unable to fathom the depth of such a *Chronick Distemper*, but allow every Sect to follow their own Doctors Dictates, notwithstanding there are *Hippocrites* in Arts as well as Religions. But this by the by. Now to my Subject.

This *Melancholy* and *Excrement*, let me tell you, is bred of *Melancholy Juice* drawn off the *Milk* out of the *Liver* by a branch of the *Porte Veine*, wherewith being nourished, it rejecteth the rest as meer *Excremental*, and voideth part into the Mouth of the *Stomach* to provoke Appetite and Hunger, and passeth the other part in some Persons by the *Hæmorrhoid Veins* into the Siege: It aboundeth there when it is hindred of such passage as *Nature* requireth, or else by feebleness of the Part it is not able either to suck the *Melancholy* from the *Blood*, or discharge it self into those passages which Nature has thereto ordained; such are always very *hungry* and *lean*.

This Member ( I mean the *Spleen* ) of the whole Body is greatest and worst favoured to behold, black of colour, and evil favoured if tasted, and giveth a manifest sign of Natures strong desire to that whereto it is most like: Hence the *Spleen* delights more in, and is better pleas'd with these muddy dregs, than it would be with purer and finer Blood, which if it should be offer'd to other Parts, they would abstain, except great want so far overcame their aversion as to make them entertain a little of it. Thus much of the cause of *Natural Melancholy*, both *Juice* and *Excrement*; it remaineth next to shew, what the *Humour* is which raiseth this or any else called by the Name  
of

of *Melancholy*, and also to shew what *Burnt Cholar* is, and causes thereof.

That kind of *Melancholy*, called *Atra Bilis*, comes by excessive heat of the Parts where it is engendred or received, whereby the Humour is made so *addust*, that it becomes of such an *exulcerating* and *fretting* quality, as to waste those parts where it lighteth. This most commonly ariseth of the *Melancholy Excrement* before spoken of, and divers times of the other thick part of *Blood*, as also of the *Cholar* and *Salt Flegm* which contract such heat, partly by distempers of the *Body* and partly by *Putrefaction*, which produceth an humour breeding most terrible accidents and pains to the *Body*, which the *Melancholy* and *gross Blood* doth more forcibly procure, because the grosser the substance is into which it is received, the more violently it consumeth. *Cholar* being by Nature of the hottest temper, carries with it more degrees of heat than the other Humours.

Now to know whether the perturbations rise of the *Humour* or not : The perturbations are taken commonly to rise of *Melancholy*, *Cholar*, *Blood*, or *Flegm*, therefore we call Men of a hasty disposition, *Cholerick*, those of sad dispositions *Melancholy*, those of heavy and dull *Flegmatick*, others of merry and cheerful *Sanguine*.

*Melancholy* differs from *Phrensie* and *Madness*, tho' in some respects they are near a Kin, for they all disturb the Reason ; they differ thus, a *Phrensie* has always a *Burning Fever* ; those that are taken with this Disease are so *Mad*, that they furiously fall upon any body, and it is strange and admirable they do not destroy themselves, so exorbitant is the Malady ; and such was their Infirmary spoken of in the Scripture, *Mat. 8. 28. 24.* They spare not their Parents, nor their

their best Friends, but are often most of all inveterate against them, and 'tis no wonder, since they bid defiance to self-Preservation (the oldest Principle of Nature) that they often attempt to lay violent hands upon themselves, therefore great care ought to be taken of them: They are usually Untractable, Talkative, with strange Gestures, as Jumping, Singing, Dancing, and Antickly tossing their Heads, writhing their Bodies, and generally look Surly and Haughty, yet sometimes they will seem Mild.

The common symptoms which attend most *Mad* people, are constant Watchings, and a prodigious *Herculean* strength, they can endure the greatest Cold, *Hungary*, without any sensible harm; they sometimes *Sneeze*, *Shout*, and on a suddain make strange *Noises*; they play *Apish tricks*, often pulling their own *Hair*, tearing their *Cloaths*, breaking their *Windows*, &c. they are strong and never tired out, are often muttering something to themselves as if it were about great matters; they are sometimes too *Merry*, and often too *Sad*, they sometimes *Laugh*, and sometimes *Cry*, and are fearful where no fear ought to be, and on a suddain become *hasty*, *frappish*, *angry*, *boisterous*, breaking their *Chains* and *Fetters*, beating to pieces *Walls* and *Doors*, nay, every thing that stands in their reach to be sure goes to wrack when their surly Fit is upon them; tho' they sleep little Day or Night, yet are they incredibly strong; they are very turbulent in their *Anger*, showing much fierceness, brawling, shouting, and frame dreadful looks by reason of the fiery strength of the *Animal Spirits*, which darts vigorously thro' all the *Pores* of their distempered Body; hence also it is that they can endure the severest Cold (tho' stark Naked) without the least concern: Some say they are not sensible of Cold,

X and *Stings*

*Cold, &c.* because (as they imagine) the Soul is so busie within, that it does not attend to what is of less concern without, neither do they scarce perceive any inconvenience by such things as much annoy others; sometimes they are as Savage as Wild Beasts, their Eyes look stern, big, and attentive, and they are ever contriving some Mischief, because the *Animal Spirits* pass furiously through the *Brain*, by reason of which, they are sometimes so *Mad* as to reproach and Curse themselves and others, at such times they ought to be Fetter'd.

*Madness* often derives its *Origen* from the extravagant height of some *Passion*, such as *Fear*, *Love*, *Ambition*, *Covetousness*, *Care*, *Study*, &c. *Helmont* says, it proceeds from *Agony*, *Fear*, *Wrath*, *Envy*, *Ambition*, *Love*, *Pride*, *great Study*, *Care*, *Shame*, &c. The *Mad* people are frequently solicitous about Matters above their reach, or about business that no ways concern them. *Lastly*, Some are prone to *Venery*, delighting much in Company, &c.

The *Melancholy* person walks in obscure places, is sad and heavy, oft museth, imagining and speaking many ridiculous things, but usually fixes upon some trifle; he will not be perswaded from what he fancies, for tho' he fancy himself a King, a Prince or Prophet, or indeed any thing else, he will industriously imitate the Person or Character he puts upon himself. Some that are afflicted with *Melancholy* are weary of their Lives, have ill thoughts, talk idly, or without any order or coherence; they also take pleasure in Solitude, are subject to Weep, and are often taken with a suddain dislike of what they formerly much affected; they are so jealous, that they think every body cheats and lays snares for them; they are afraid of being Poysoned, their sleep is but little, and much troubled.

troubled with strange frightful Dreams; some have a silly foolish Laughter; and these are the most general Signs.

But to lay open all the Symptoms and their Causes, would take up too much Room; they ought to refrain from Wines, Spirits, and hot Cordials; likewise strong Beer is hurtful, tho' they complain of a coldness in their Stomach or elsewhere, yet such liquors must be deny'd them; and indeed as to strong drink, I would have all Men remember the Ancient observation of the Heathen, in drinking to the Honour of their Gods; the first Bowl was, they said, to *Jupiter Olympus*, the second to the *Heroes*, and the third to *Jupiter Sospiter*: Or take it thus, The first to their *Health*, the second to their *Friend*, and the third to their *Rest*; what was more than this they reckoned Madness, and injurious to their Health: In like manner we Physicians usually attribute the first Glas to the quenching of our *Thirst*, the second to *Pleasure*, the third to *Drunkenness*, and the fourth to *Madness*; but if they drink more, you need not doubt but they'll make as bad a Bussel and Noise as the loudest graduate in *Moorfields College*, alias *Bedlam*; for as a loaded Ship in a great Storm when the *Pilate* is a Sleep, or when her *Rudder* is lost, cannot Steer right, so those that have their *Senses* overwhelm'd with *Wine* or other strong Liquors, or their *Minds* oppress'd with strange imaginations and disorders, run against the *Rocks of Folly*. 'Twas *Pythagoras* his Opinion, that all disorders of the *Mind* or *Body*, are so many causes of *Madness*: Therefore let all People endeavour to be moderate in all things, as well in all kinds of *Studies*, as in *Meats* and *Drinks*, which supply the four *Humours* of the *Body*, for if any of them do super-abound, Diseases follow at best, if not some sort of *Madness* or other.

For

*For'tis no Wonder if that Liquors can  
Transform and Change the fickle mind of Man.*

As the ordinary cure of all Diseases and ways to help Infirmities, are to be begun with removing such Causes as first procured the Malady, even so the first thing to be done in restoring *Melancholy Men*, is to fortifie the *Brain* and *Heart*, and so bring them to a better state of mind and chear, and this is to be effected by removing such causes that first procur'd their Indisposition; but for perfecting the Cure, if those that are Afflicted with this or any other Disease, desire a Physician that will truly and justly proceed in the Cure of what he undertakes without any fraud, this is then to certifie such, That if they think fit to make use or choice of Me, I will honestly and expeditiously do my endeavour to restore them to their former state of *Health, Strength, and Tranquility*.

But now it is time to shew the difference betwixt the aforesaid *Melancholy* and a *Distressed Conscience*: First then, whatsoever molestation ariseth directly as a proper Object of the Mind, the same is not in that respect *Melancholy*, but hath a further ground than *Fancy*; and if the Molestation proceed from a consideration of things done that are really sinful in themselves, such Trouble has its *Crigen* from *Conscience* condemning the *Guilty Soul* according to those engraved Laws of Nature, which no Man is void of but he never so Mean, Illiterate, or Rude: This taketh nothing of the Body, nor intermeddleth with Humours, but giveth a direct Wound with those fiercest Darts, which many thus Afflicted most sensibly feel and complain of. Nay, This Infirmity is of so great

a Latitude, since all Men are Sinners; that there is none but what, more or less, betimes labour under it, and some being highly culpable of the breach of Gods Laws, incur the Punishment of Condemnation, and thro' the sense of that miserable Condition, fall into deep Despair: Such say that they feel the Wrath of God kindled against their Souls, their anguish of Conscience is so intollerable, that they find no releasement tho' Prayers and Supplications are made unto the Lord for them, by reason that in their own aggravating Judgment they stand as Reprobates to God, are excluded from his Covenant, and void of all hopes of inheriting the Kingdom of Heaven, and rest assured, that the termination of their Life will be the beginning of a Condemnation which will never have end.

I pray you, dear *Melancholy Christian*, consider Gods mercies of old, and your own former Experience of his favours; call to mind those holy Testimonies of election, which no doubt but some of you have in times past found in your selves; this done, consider whether you are not under some Temptation, than as you imagine) God's Anger; for Satan tempteth us in the very utmost recesses of our hearts; for he being a Spirit, it is not to be doubted but that he hath Spiritual access into our Spirits to trouble them, and disorder their Operations by a spiritual or subtile conference, whereby he bears too great a sway in them; this may seem the more probable, because 'tis observ'd, that these in this sad Condition alter the accent of their Speech, and shew great disorder in their discourse, it being far otherwise than what it was before. Nay, it may seem that their whole nature is at Satan's beck, and their utterance wholly he suggesteth; but as to these Speculations, and  
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Instructions in this matter, I refer you to the Judgments and Resolutions of Divines, whose Province it is to consider, and who no doubt will put you in mind how the Spirit of God calleth Satan the Tempter, the Deceiver of the World, the Accuser of the Faithful, the Dragon and Old Serpent; and in fine a Lyar, and the Father of Lyes.

Now, if the condition of your Affliction be only some kind of Temptation, which I doubt not but to make manifest and plain, then ought you to esteem of your Case as more Comfortable than thro' Error you do, and to attend with Patience the Issue, which in such as have been in like Circumstances, have afterwards given evident Testimonies of Salvation: Nay, such have not only felt a spiritual Joy and Comfort in themselves, but in the end, have also become able to confirm others, both by their own Examples, and words of great Consolation from their own Experience; besides, in all kinds of Temptations there is hope; Examples of a good Issue are frequent in each kind: Yea, tho' the Corporeal inhabiting of Satan is the greatest and fullest of Terrors, yet the Evangelists testify of many that have been Dispossest by the Power of Christ, which Examples are writ for our Instructions against the like Afflictions, which are Tryals only for a Time. All God's Children have their Salvation founded upon his Eternal Decree of Mercy towards them, 'tis Published by the Preaching of the Gospel, and is Written and Sealed in the Hearts of his Chosen by the power of the Spirit of Adoption, which cryeth, *Abba* Father, and testifieth in Measure to some more, and some less, according to the Dispensation of Grace. There is no evident and undoubted sign of Reprobation in any while they live (because they may Repent) only that Sin which

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lled the Sin against the Holy Ghost is not Pardonable, and for which the Apostle forbids us to Pray.

This Sin against the Holy Ghost, Divines expound to be an open wilful Apostacy from God, with a malicious hate against the Profession of his known truth.

Next unto this Sin is final Impenitence, which cannot be known till Death makes shew thereof, and cuts off all time of Repentance: The first Example of this kind was *Cain*, who complained that his Sins were greater than he could bear: Such also was the guilt of *Esaú*, when he found no Repentance after he had sold his Birth-right. *Saul* (if not a Reprobate) was Possessed, for the Lord sent an Evil Spirit to increase his Torment; but *Judas* was wholly given over to Satan: This notorious Traytor, this heinous and despairing Sinner before mentioned, Executed at Punishment upon himself which all Traytors deserve; he took the Revenge due for the Betraying of Innocent Blood upon himself with his own hands; and all whose Consciences are loaden with grievous crimes, feel the punishment they Merit in their own parts, and many times are driven to cruel Despair, in which nothing either more dishonors God, or prejudices Man. Also the Prophane People of the world, that either know not Christ, or know him in vain, outward Profession only; if they finally continue patterns of Iniquity, they will prove in the dreadful Examples of God's Vengeance: But, if the greatest Offender Repent, and turn to the Lord, he will with Arms of Mercy receive and embrace him.

Therefore, do works worthy of Repentance, and beware you think no Sin greater than God's infinite Mercy, since that Sin which is Unpardonable,

is only known to him from whom nothing is hid hence in this as in all Misteries, 'tis the best way to acquiesce, and not to search into them further than God hath Revealed, by whose Oracles we are inform'd, that only one kind of Sin cutteth off all hope of Salvation, because it is of such a Nature, that closeth up the Avenues of Repentance, being the height of all Iniquity, even equal with that of the Devils themselves, who are shut out of God's favour for ever.

Now let us seriously consider, whether you have sinned against the Holy Ghost or not, which if indeed you have, as your humour would lead you where is the Renouncing of God's Religion which you have hitherto profess'd and heartily embrac'd? where is that Malice which procured this mischief? what Persecution have you in word or deed rais'd against the Truth of God's Word? what Sword have you drawn against it? what Volumes have you written against sound Doctrine, with a known and resolute opposition to your own Conscience? if your humour be not able to alledge such Testimonies against yourself, what have you to fear since this alone is thought to be the Sin against the Holy Ghost? Though it is not certain (since God has not any where revealed) what particular Sin it is, therefore be not too Cruel to your self, least by final Despair, you prevent that Mercy you may, by a timely Repentance obtain.

Therefore, dear *Melancholicks*, I pray give over these imaginary conceits of distrustful and dangerous prejudices against your selves, and prepare your hearts to receive the Comfort which the word of Promise ministreth unto you: Remember that our Perfecter lieth without us, even in that unspotted Lamb Christ Jesus.

Jesus, whose Sacrifice is all-sufficient for all kinds of Sin. His Perfection we are to hope for, and attend the Consummation of the rudiments of Righteousness : This, and the advised consideration of God's Promises in his Word, with means used, might easily deliver you, and you may again (as *David* was) be restored to the wonted Joys of the sweet Mercies of the Lord.

### ADVERTISEMENT.

This is to inform all Persons whom it may concern, That *D. Frish* doth and will (if God permit) instruct his Son in the best and speediest way of curing *Melancholy* and *Madness*. And likewise, those *Lunatics* which are not Curable, he will take them for term of Life, if paid Quarterly; such, and all others, he takes on Reasonable Terms, allowing them good Fires, Meat, and Drink, with good attendance, and all necessaries far beyond what is allow'd at *Bedlam*, or any other place he has yet heard of and cheaper, for he allows the *Melancholly*, *Mad*, and such whose Consciences are Opprest with the sense of Sin, good Meat every day for Dinner, and also wholesome Diet for Breakfast and Supper, and good Table-Beer enough at any time: They have also good Beds and Decent Chambers, answerable to their Abilities; all which necessaries are daily allow'd and given them according to agreement during the time agreed for; they are all carefully look'd after by himself at his House in *Stoke* near *Guilford* in *Surry*, being a pleasant place and good Air; and such as please to be at *Thorp*, his Son looks after them by his Fathers directions, who comes every *Tuesday* to see them,

them, and instruct his Son in the true Method of curing such distemper'd People.

Note also, That at *Thorp* any person may have at any time *D. Irish's* Medicines of his Son for any Distemper incident to Men, Women, or Children at reasonable Rates, and ~~they~~ they may there also have *D. Irish's* Advice.

*The Conclusion of this Treatise.*

I shall not here give you an Account, *dear Countrymen*, how to go through with the Cure of *Melancholly* by Medicines and other Means, which I daily experience to be successful, because I have no other Maintenance but my Practice, therefore I shall conceal these Secrets, and will not impart them to any Person whatsoever save only to my Posterity, to whom, if God send Life, I intend to make expert in the Cure, not only of this, but of all other Diseases. But as to you, my intention was not to make you a Physician, or to give you a Warrant to adventure upon Practice, as those do, who attempt to Cure diseases, by taking Medicines upon trust out of any Book they meet with, many of which Medicines are really insignificant or hurtful in most cases, and many of them tho' good, yet are not so to all; for Medicines are like a Tool or Instrument of the sharpest Edge, which if not wisely guided or handled with the knowledge, dexterity, and judgment thereto belonging, they may bring Death instead of Health; but if wisely Administred, they will either restore or preserve Health; therefore Men are not to be admitted to administer Physick who have no lawful Call thereunto, no, the Physicians hands should be washed pure and clean in the waters of Understanding and Wisdom,

dom, before they meddle with the hidden Mysteries of Physick. There are too many leud cozening Varlets which feed upon the simplicity of the ignorant, and make the pretence of Physick the cloak of their Idleness; these knowing nothing themselves, venture their Patients Lives and their own Credit, upon unknown and unexperienced Receipts, which yet they boldly Administer, and with them undertake to cure any Disease tho' ignorant of the Nature of the Physick, and of the disposition of the Body or Part whereto they apply it; yet alas, many apply themselves to such, before they will take the Advice of able and experienc'd Practitioners, which indiscretion often turns to their great Peril, many loosing their Limbs, Health, and Life, by such Mens ignorant proceedings; when as on the other hand, we see by the goodness of God, with the discreet applications of knowing and honest Physicians, many reap great benefit, being by them wonderfully restor'd to their former health and strength. The right Physician is indeed made of God for the health of Mankind; therefore take courage, for many have been restored to their former State which lay long languishing under the pressure of such most deplorable Distempers as might be counted incurable; therefore, you that are any ways by Sicknes fore afflicted, ought not to despair, nor distrust God's ability, with means used to restore you to Health and Peace of Conscience; and when (by God's Blessing on Man's endeavours) you are Recovered, let it be your Care to keep your self void of Offence towards God and Man, 'till you put on a glorious Immortality.

In fine, as for my self, I humbly desire of the Lord to help me while I am here in these lower Regions, amidst such boisterous Winds and Weather, to en-

dure all with a Patience becoming a Christian Phisi-  
 cian, and in all things to obey his Divine Precepts,  
 that when my Soul shall be freed from the Prison of  
 my Body, she may also be freed from all Sufferings,  
 and translated to the happy Mansions of my God, to  
 which those Vapours that cause these Storms and  
 Tempests can never ascend; there all Tears shall be  
 wiped away from my Eyes, and my present Sorrows  
 turned into Joy: There, O Lord, thou wilt give me  
 Beauty for Ashes, and the Garment of Gladness for  
 the Spirit of Heaviness; and put after all my many  
 and grievous conflicts with the World, the Flesh, and  
 the Wicked One, a Crown of Glory on my Head,  
 a Song of Triumph in my Mouth, a Palm of Victory  
 in my Hand, and so to Reign with Thee for ever and  
 ever. *Amen.* To which happy State, that all Men  
 may Arrive-to, is the daily and fervent Prayer of,  
 kind *Reader*, and loving *Countrymen*,

Your Faithful Friend,

and Well-wisher.

David Irish.

# David Irish,

Practitioner in

## Phyſick & Chirurgery,

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*Miſſellany of Pious Diſcourſes.*

*Gloria in excelsis Deo,*  
 Glory be to God on High.

**I** Here purpoſe to give a ſhort Explanation of the  
 Great, Infinite, and firſt Being, who Named  
 himſelf *Jehovah*, and whom we call God; he  
 told *Mofes* who he was, and what he ſhould call him,  
 and agreeable to the Stile of *Mofes*, we have an ac-  
 count of him, *Rev. i. verſ. 8.* He is the only true  
 Eternal God, who was before all things, and gave  
 Being to all things; he is Everlaſting, and hath his  
 Being of himſelf; from him all things receive their  
 Being, and in him they End, ſaith the Lord, *Which is,*  
*and which was, and which is to come, the Almighty.*----  
 Had he not Named himſelf, Man could not have  
 told what Name to have given ſo incomprehenſible a  
 Being, *Who made all things by the Power of his Word,*  
 See Gen. i. Man

Man as well as all other Beings, had his beginning from God, who is the Divine Author of Heat, Light, and Life in all Creatures whatsoever, whom he still preserves and governs in their wonderful Frame and Order; he being only Infinite, Eternal, and all Potent, far above all things that Exist or have Being; it follows (since nothing finite can make it self) that all Finite things are the effect of his Omnipotent Power; *For without him* (saith the Sacred Pages) *was not any thing made that was made*, Joh. 1. Gen. 1. where we are told, That in the beginning of Time, the Holy and undivided Trinity, God the Father, Son, and Holy Ghost, made the intire and Beautiful Machin of the World, by which word, *World*, is meant both the Heavens, Earth, and Elements, together with all their Furniture (if I may so speak) and Inhabitants: He made all Animals by Pares, that from them others might derive their Being. The Heavens (as many believe) were made incorruptible, and are ordain'd for the Throne of the most High, for whom the Earth is ordain'd a Foot-stool, and all that God made he approved of as good, *Gen. 1.* yet some part of his excellent Handy-works soon degenerated from the perfection of their Original-state and became bad, therefore he prepared Hell for *Lucifer*, the Prince or rather Ring-leader of the Defection of the wicked Angels, and their Successors, False Prophets, and Evil Doers: After this, we read our Saviour prepared a place of Honour for his Saints, where the Spirits of the Righteous are made Perfect, and Reign with him. God created the Angels to wait upon, and attend him their Maker; but *Lucifer's* pride made him uneasie, even in the happiest of Created conditions, to humble whom, God commission'd *Michael* the Arch-Angel, to expel him from the Sacred Mansions

Mansions of God's Holy City for his ambitious Rebellion: This was quickly done, for the Loyal Champion hurry'd the Rebel into the lowest Hell; and in a word, clear'd the Palace of God from all the ungrateful Confederates, some of whom it's thought remain in the Airy Region, for which reason, perhaps, *Lucifer* is called the Prince thereof: Others of the aspiring Legions are debased, and Rove to and fro, up and down the Earth, seeking whom they may Destroy: Others were doom'd into the heart of the Earth, which in an especial manner is called Hell, where they remain Tortur'd and Tormenting all Evil doers that are Eternally lost for their Iniquities. Finally, as for *Lucifer* himself, he is reserv'd in Chains in the River *Uphrates* till the day of Judgment, and then with all his wicked Agents, will be hurried into the most dreadful Burning Lake.

God created two great Lights to give light to the Earth, and made Stars without Number to adorn as it were the out-works of Heaven, all which, in pursuance to God's command, run the course he at first appointed them. In short, all Creatures which (if I may so speak) people the Elements, are the handy works of God: Man, tho' the chief, yet, perhaps to teach him Humility, was made of the mould of the Earth, and as some think, *Adam*, the first Man, was made on a *Friday* about 3 of the Clock in the Afternoon, and out of him *Eve* his Wife, who bare several Children; and here I cannot but observe, that the first War was about Religion, for *Cain* slew his Brother *Abel* by reason of his more acceptable Sacrifice: Thus we may see, that in the Worlds infancy, as well as now, *Goodness* the Mark that *Envy* aim'd at, and *Innocence* Persecuted by the greatest *Guilt*, and *Religion* suffer by the hand of *Hypocrisie* and *Cruelty*; from which, *Good Lord deliver Us.* Tho'

Tho' as you have heard, God at first made all things good, yet, besides the mighty defection among the Angels, there grew also great Iniquity amongst Men, so that God resolving to wash away the abominations of the World by Water, commanded *Noah* to build an *Ark*, into which, according to God's appointment, all living Creatures entred by Couples to replenish the Earth anew ; but note here, that of some sorts there entred more than two, that *Noah* might not want proper Sacrifices to offer to the Lord. And thus much of *Noah's Flood*.

The Scriptures both in the Old and New Testament, plainly and copiously declare the uncommunicable Attributes of the Lord, being the Heraulds of his Truth, and the Witnesses of his Mercies ; the Instances they exhibit of his ample performing the Tenure of his comfortable Promises, are as sufficient Testimonies of his Infallible Truth, as the sending of his only Son is of his Mercy ; who, as his last Prophet Sealed up all the written Verities and Commands we are Bound to Believe and observe : This is the Son of Righteousness, whose refreshing Beams of Mercy shine upon our Souls to eternal Happiness.

Here it will not be amiss to give an Idea or Notion of God, as far as the weakness of our understanding is able to perform ; for none can say what the Essence of God is, or which is the same, give a true and adequate Definition of this infinitely perfect Essence, because he is in all his Perfections Infinite ; a Spiritual Entity, whose Existence is Eternally of himself, independent of all other Beings, dwelling in Orbs of inaccessible Light, hence the Message which we have heard of God in the first Epistle of *John*, Chap. i. v. 5. tells us, That he is of a most Pure, Simple, Holy, Perfect, and glorious Nature, resembled by no Creature

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so much as by Exquisite Light, in which there is nothing but clear and exact Brightness, without any the least mixture of Darknes. He is Incomprehensible, therefore none but himself can give an Account *what he is*. He had no Beginning, nor can he ever have an End, all times and things, whether past or to come, are ever present to him, so that as I often inculcate, it is impossible to speak him fully, yet so far as it hath pleased his Divine Majesty, out of his unspeakable Goodness, to Reveal himself in his Word to us, we may to the utmost of our capacity express, as that he is a glorious Spirit, full of Truth, and must therefore be Worshipped in Spirit and in Truth. Now, there is no way but by consulting his Written Word, to know in what particular manner we ought to Honour and Serve him.

Though, as is said, whatsoever we can say or conceive of God, comes far short of his Excellency, yet it is lawful (as far as our weakness can reach) to say, or rather list what he is, still regulating our discourse by the Line of his Word; therefore, I say, he is an Independent Being existing of himself, *Ego sum qui sum*, Exod. *I am that I am*, saith the Lord, that is, he is alone of himself, for all other things are not, but by him, nay, *in him we live, move, and have our Being*, saith St. Paul.

He is most Perfect, because he is the Fountain and Origin of all Perfection: *Be ye Perfect* (saith Christ) *even as your heavenly Father is Perfect*. He is One. See (saith the Lord) *that I am alone, nor is there any other besides me*. And again, *Thou shalt have no other Gods but me*; according to which, we say in the Belief, *I Believe in one God*. He is simple, for Joh. 4. 24. He is called a *Spirit*, now a Spirit is a simple Being, or a Being void of Material Composition, therefore  
God,

God, who is in all that he is Superlative, is consequently most *Simple*.

*He is Eternal*; for saith the Lord, *Vivo ego in aeternum, I live for ever*, Deut. 22. And the Kingly Prophet cries out, *Thou art the very same, and thy years have no end*.

*He is Immutable*, as he speaks in *Malachy 3*. *I am God, and not changed*; which is agreeable to Reason, thus, That is *Immutable*, which neither can be augmented nor diminished; but *God* cannot be augmented, because most Perfect; nor diminished because most Simple; Therefore he is most *Immutable*.

*He is Immense*, as the Wise Man speaks, *Wisdom 1*. *The Spirit of the Lord hath filled all the World*.

*He is Infinite*, for that is Infinite which has no Bounds, according to *David*, *The Lord is great, and of his greatness there is no End*; besides, he must needs be *Infinite*, whose Perfections are all *Unlimited*.

*He is Omniscient*, as appears from that of the *Psalmist*, *Thou hast understood my Cogitations afar off, and hast foreseen all my ways, and knowest all things before they are done*.

*He is Just*, according to that of *David*, *Just is the Lord, and he hath loved Justice*.

*He is most Merciful*, for the *Mercies of the Lord* are above all his Works, *Psalms*.

*He is most Good*, because the Fountain of all Goodness.

*He is most True*, because the first Truth.

*He is Omnipotent*, because he can do all that is possible, and from him is all Power, both in *Heaven and Earth*; by me *Kings Reign*, *Wisdom*.

*He is lastly, most Blessed*, because he is the Felicity of himself, and of all things whatsoever.

'Tis from the consideration of these Divine Attributes, that multitudes of Reasons may be drawn to encourage us in our Duties: For Example, The considering of God's Justice and Power, will stir up in us a fear of offending a *Being* both *Just* and *Omnipotent*, and this fear will prove the beginning of the best of Wisdom, I mean of an indefatigable endeavour to keep his Written Laws and Commandments; and these *Attributes* will make us know, that from, and in, and by him, we enjoy Health, Live, Move, and have our Being, and that all we Possess, descends from the Father of Light, see *Jam.* 1. 17. Hence we lie under an obligation of giving him hearty and frequent Thanks for the daily benefits we receive from his Bounty. Begin therefore every work in God, that thereby it may by him be Perfected, and for his Honour and Glory ended. Rely on Jesus Christ as the best Foundation that can be laid for us to Build upon, as testifieth both Experience, Practice, and the consent of Sacred Writers, whose Example I purpose to follow, that with them I may enterprize every thing safely, proceed orderly, and produce an end to the Honour of God, and the good of my self and fellow Creatures.

The Scriptures contain the profound Misteries of God's Excellence, and Man's Salvation; they are as a learned Father saith, *So folded up by God, that unless they be read with that Spirit by which they were Written, and that with humility, and a hearty desire to know and be govern'd by them, they cannot be understood; unless the Spirit quicken our understanding, they are as a dead Letter.* They have indeed in them such a miraculous height and depth, that they may exercise the Wisdom even of the most Learned; yet do they also contain such easiness and plainness, that the most simple may under-

understand them to their Comfort and Instruction : The difficulties couch'd in profound Myſteries will abate the Insolence of the Proud, while the comfortable Promiſes raiſe up the drooping Spirits of humble Believers to the hopes of Eternal Salvation. This Sacred Volume is that wonderful River, which is alone both ſhallow and deep in the ſame place, wherein the Lamb may wade, and the Elephant Swim : 'Tis only diſbelief and Sin that make them hard, while Faith and good Works render them eaſie ; the ſinful vails of our hearts ſhade from us their meaning ; nor can we open their difficulties, but by the Key of *David*, which opens where no Man ſhuts, and ſhuts where no Man opens, which only can open that Sealed Book : This conſidered, it was not without Reaſon that *Moses* called God wonderful, ſince he found all his Words and Works to be ſo, even paſt Mans finding out and diſcovering. A certain old Doctor of the Church, compar'd the Old Teſtament to the Moon, and the New One to the Sun, for that the Old Teſtament borrows its light from the New, as the Moon does hers from the Sun : The Truth is, the New is contain'd in the Old, and the Old reveal'd in the New : In a word, they both contain rich and precious Comforts, profound Learning, grave Admonitions, deſirable Promiſes, and dreadful Threatnings, all which are powerful Motives to Faith and good Works.

The Bible is the Word of God, the Writers whereof Writ after the dictates of the Holy Ghoſt, and as they Writ it, even ſo it was, and even ſo it is at this preſent day, and even ſo it will remain full and intire, for he th t caus'd it to be Writ for our Inſtructions and Rule, will ever preſerve it for us.

The Writings of *Aristotle* that Prince of Philosophers, are Ancient and Profitable, as also are many other Books, but in comparison of the Holy Bible, they are nothing to be regarded.

And here, since I think an Historical Account of the Bible, and its Translations, will be well received, take the following Account.

Two Hundred Forty and One Years before the Humanity of Christ, the Five Books of *Moses* were Translated out of *Hebrew* into *Greek*, at the charge of *Ptolemæus Philadelphus* King of *Egypt*, by Seventy Doctors or Learned Men at *Jerusalem* in the time of *Eliazer* the High Priest, by which we may understand their Antiquity, and the great Value they obtain'd even amongst the Heathens.

Then 124 years after the Birth of Christ, the Old Testament was Translated out of *Hebrew* into *Greek* by a Jew named *Aquila*, who was Converted to the Christian Faith in the time of *Adrian* the Emperor.

And 53 years after this *Aquila*, the Bible was also Translated by *Theodosius*.

And 33 years after *Theodosius*, it was Translated by *Symmachus* under the Emperor *Severus*.

And 8 years after *Symmachus*, the Bible was Translated by one whose Name I have not, but this Translation was call'd the Fifth Translation.

After this it was Translated by St. *Hieronimus*, who mended and Corrected the Seventy Interpreters, and Translated it out of *Hebrew* into *Latin*, which Translation, with the Amendments of *Beza*, is now used in the Church for the upholding of the Protestant Religion, while the Roman Catholics zealously stick to the *Vulgar Latin* Translation, which, tho' very Ancient, is not counted to be very Correct. One *Lyra* is noted

above others to be the best *Hebrician*, and a diligent Translator of the Old and New Testaments.

The Bible is full of Divine things, 'tis the best and highest Book of God, full of Comfort in all manner of Tryals and Temptations; it teacheth Faith, nourisheth Hope, preserves Love; and in fine, Teacheth that after this poor, miserable, and precarious Life, there is another which is Eternal and Everlasting.

We ought not to measure and censure the Scriptures according to our Sense and Reason, as being byass'd by Passions and Errors, but by diligent Prayer and Humility search after the Truth, and by often putting this in Practice, the Spirit of God will direct our Understanding to their true sense and meaning; 'tis the Holy Ghost that alone can Teach us here: As well the Divine as the Disciple may without shame learn of such a Tutor, if they intend to confound Heresies, reduce Schisms, and root out Errors; *observe the Scriptures* (saith Christ) *and thou shalt live*, Luk. 10. He's only a good Pastor that is arm'd at all points with the Text, and sufficiently Learned, that is, well grounded in the Bible; but those that come to this Perfection, have hearts prepared by God: To those that he Reveals his Word, to them he giveth Mouths to utter it; God's Word is a Fiery Shield, which is of proof against all the fury of Satan; false Zeal and Error this Shield cannot be batter'd or crush'd by the greatest Violence: God's Word remaineth for ever, Protecteth all those that put their trust therein; this is the Weapon that the Author of the Epistle to the *Hebrews* calls a *Two Edged Sword*, for it cuts through all opposition of Carnal and Diabolical Weapons.

The New Testament was written by *Jews* as well as the Old, for the Apostles themselves were *Jews*, and *Paul* was an *Hebrew* of the *Hebrews*, yet by the  
Power

Power of the Word, they not only became Christians, but Converted thousands to the same Faith, for which in the End most of them laid down their Lives.

'Tis observ'd, that in the Books of *Moses*, nothing is so oft Rehears'd as this, *I am the Lord thy God, that brought thee out of the Land of Egypt*; the cause thereof perhaps was, that they should not soon forget what God had done for them: Then let us not now forget what Christ has done for us, in Redeeming us at once from the Tyranny of the Law and Sin.

In the Apostles time the Gospel was Preach'd, and the Believers were but a little Flock, but now it is further spread abroad: Christ himself said to his Disciples, *Ye shall do greater things or works than I*. As if he should have said, *I have Preach'd in the Corners in the Land of Judea, but ye shall Preach openly on the house Tops, that is, Through the whole Universal World, and shall make the Gospel known to all Men in all Nations*.

But here I desire, and earnestly admonish every good Christian, that he slight not the plain and simple manner of Stile in many places found in the Bible, since they are Evidences of Truth, and not Patterns of Rhetorick: There is no doubt but what we find in the holy Scripture is true, though sometimes it appears in a mean dress, which indeed is one of the Privileges of Truth, when Falsities covet the flowers of Eloquence to hide their Shame. The Bible contains the Words, Works, Acts, and Judgments of the most High; 'tis a Book that makes Fools of the crafty and wise of the World, when yet it is understood by the plain and simple, as our Saviour saith. The Scriptures are most high and precious Relicks, a Fountain which can never be Exhausted; in them thou findest the Swadling-Gloaths wherein Christ

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lyeth,

lyeth, to which the Angels directed the poor and simple Shepherds: Indeed they seem to be meanilly Clouts, but dear and precious is the Treasure in them; for we have in them many Promises, and God is faithful in fulfilling them in Christ, from whom we have forgiveness of Sins, and are delivered from everlasting Death: God's Word is a Light that Shines in Dark places, so that those that are shadowed by the greatest Cloud of Sin and Ignorance, cannot miss being found out by its penetrating Beams, and by them directed to the paths of Glory. We see in the Example of *Adams* eating the forbidden Fruit, how easie it is to be drawn into Sin, and to forget God's Word, and how hard a work it is to get hearts of Repentance, by the long and hard task our Saviour had to make a Reconciliation with God for our Offences; and if we were to be sav'd by our own Deeds, and not by the Works of Christ, we should never attain Salvation: Therefore Christ makes our task more easie, saying, *Whosoever relies on me, and believes in my Word, shall have everlasting Life.* Some may ask what is here meant by his Word, I Answer, It's *Christus est Spiritualiter in Sacramentis*, The same that he spake at his Administring his last Supper, when he said, *The words which I spake are Spirit and Life, the flesh profiteth nothing, whosoever eats thereof shall live for ever.* He Seal'd it with his Blood, therefore it must be Truth.

Some may say, How can we Eat this his Word? Answer, By laying it up with Faith in our hearts, and leading our Lives answerable thereto, which done, after this life is ended, we shall never Hunger nor Thirst more, but shall Live and Reign with him for Ever: The same is to be understood in *Baptism*, but the Administring of the *Sacrament of the last Supper*,

*Supper, doth shew forth his Death till he comes again, at which time he will Judge the World, then happy will those be who hear his Welcome, With a well done true and faithful Servant, enter into thy Masters Joy: And now let us cry out, Come Lord Jesus, come quickly.*

The Holy Scripture makes mention of fundry things done at certain hours of the day not agreeing with the hours of our Account, as in *John* 'tis said, *The Rulers Son being healed of his Sicknes at the Seventh hour, his Ague left him.* And the Labourers that came into the Vineyard, *came at the Eleventh hour.* And in the Passion of Christ 'tis Recorded, *That at the Sixth hour there was darknes over all the whole Earth.* And about the Ninth hour he cried with a loud Voice, and so gave up the Ghost: In which is couch'd, some think, a Mystery, for Adam was Created (as 'tis supposed) on a Friday, about the same hour of the day as our Saviour Suffer'd: Now, to understand what hours these were, know that the *Jews* divided their Artificial days into four quarters, allowing to every quarter 3 hours, and so began the first hour of the first quarter at the rising of the Sun, and as they followed in order, they call each hour of each quarter the first, second, or third hour; so that the third hour of the first quarter they called the third hour, and the third hour of the second quarter they called the sixth hour, which was Mid-day, called by us Twelve a Clock; and the third hour of the third quarter they called the Ninth hour; and the second hour of the fourth quarter they called the Eleventh hour; and they called the Twelfth and last hour Eventide: So that the Rulers Son healed at the Seventh hour, with us called One of the Clock in the Afternoon; and the Sixth hour when Darknes was over the whole Earth, was Mid-day, called by us Twelve a Clock; and their

Ninth hour, when Christ yielded up the Ghost, is called with us Three a Clock in the Afternoon: The Labourers that came into the Vineyard, came at the Elenth hour, about five a Clock in the Afternoon, or an hour before Sun-set.

Likewise they divided each Night into four quarters, called by them the four Watches of the Night, the first three hours was the first Watch, during which time, all the Soldiers (both Young and Old) of any fortified Town or Garrison were us'd to Watch. The Second three hours they call'd the second Watch, which was about Midnight, at which time the young Soldiers only Watched. And the third quarter of the Night containing also three hours, was called the third Watch, in it the middle aged Soldiers kept Watch. And the last three hours, called the fourth Watch, was about break of day, in which the old Soldiers only Watched.

The day is accounted with us for payment of Money, between Sun and Sun; but for Indictments of Murder, the day is accounted from Midnight to Midnight; and so are Fasting days, and Festival days, as *Sundays, &c.*

I will now give you, after this Digression, some Examples which fully prove the Omnipotence, the Wisdom, and Mercy, and some other Attributes of God: The first shall be an Instance of three most famous Conjunctions which the Scripture relate, and which are all worthily wonderfully wondred at, the like shall never happen again, all being occasioned by the second Person of the Blessed Trinity his assuming Humanity, which is a mystery wonderfully singular, and singularly wonderful, even to that degree that the very Angels saw it with Amazement. The first Conjunction is of God and Man in Christ:

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The second, of a Mother and a Virgin in the Blessed Virgin *Mary*. The third of Faith, and the heart of Man in every Christian, who truly Believe that a Virgin brought forth and became a Mother, and though a Mother, yet that she, notwithstanding, remain'd a Virgin.

Another instance is God's fourfold bringing forth of Man, as Learned *Anselmus*, a holy Bishop of *Canterbury* Notes: *First*, he brought forth Man without the help either of Man or Woman in Creating *Adam*. *Secondly*, a Woman out of Man, without the help of a Woman, in making *Eve*. *Thirdly*, By the help of Man and Woman, seen in the natural Production of Man. *Fourthly*, and lastly, his bringing forth of Man with the help of Woman, and without the help of Man, observ'd in the Blessed Virgin *Mary* bearing our Redeemer Christ Jesus, who never laugh'd, but as we read in the Scripture, three times Wept, *First*, when *Lazarus* was Dead. *Secondly*, over *Jerusalem*. And *Thirdly*, upon the Cross, where he delivered up his Spirit to his Heavenly Father; and these things all prove the said Attributes of God.

There are four Duties incumbent upon Man, which above others, he ought diligently to perform, that is to say, To God Fear; To his Country Love; To his Parents Honour; and to his Neighbours favour: If we duly consider these Duties, we shall look towards Heaven, despise the World, and prepare a Mansion for our selves in Heaven.

There are three especially Miserable, *First*, he that knows and teacheth not. *Secondly*, he that teacheth and doth not. *Thirdly*, he that is ignorant, and yet learneth not.

Among the several Commands our Saviour hath laid upon us, that seems not to be the least, where

he warns us, *Not to Judge, lest we be Judged*; for 'tis said, *With what measure you meet, the same shall be measured to you again*. Besides, nothing is more unreasonable than to impute the fault of one Man to another; but let us proceed in all cases with Clemency and Mildness, remembering that we all sprang from our Grandfather *Adam*, and consequently are all a Kin to one another, which the Minister confirms in his Office for the Burial of the Dead, (though to the meanest Person) in these words, *Forasmuch as it hath pleased Almighty God, of his great Mercy, to take unto himself the Soul of our dear Brother here departed, &c.* So that it plainly appears that we are related to each other: Now, some of these Kindred live in the fear of God, and by honest and industrious means procure a Livelihood for their Families; others take ill Courses, and become Reprobates, hated both of God and Man; and in this Case, why should any think ill of another for his Brothers misdeeds, though he be so nearly Allied? I think he ought rather to be pittied by every good Christian, for that he hath so wicked a Relation. And since every one must answer for his own Offences, and not those committed by Father, Brother, or Friend, let us abstain from rash Censures, and fly from Evil, and do the things that are good, *that we may live for ever*, Psal. 37. 27. Again, remember the last day, when only the Just shall be Saved; then on thy Right hand shall thy crying Sins be accusing thee, and on thy Left hand infinite numbers of Devils expecting thee, and under thee the Sulphurous Furnace of Hell burning, and above thee an angry Judge giving Sentance, within thee thy Conscience tormenting, without thee the World flaming, whence to fly is Impossible, and to continue Intollerable: This will be the sad condition of every one, that  
while

while Living, do not refrain from Sin, or having Sin'd, do not truly Repent of their Iniquities; therefore it is said, *Agree with thy Adversary while thou art in the way*; and while time is, prevent that which otherwise in time will be: For as one saith, *If it be not prevented, it will be Repented*.

It is thought by some that there was no Writing to instruct the People before the Flood Baptised the Earth, to wash away the Curse which God laid upon it for the disobedience of our first Parents; yet others subscribe not to this Opinion of the want of Writing, but more wisely adhere to St. Jude, and to the Learned *Josephus*, who writ that *Enoch* Erected two Pillers, the one of Brick, and the other of Stone, wherein he wrote of the Two-fold destruction of the World, the one by Water, and the other by Fire: Some Notion of this was by Tradition (as some Writers relate) preserv'd even to the days of the Apostles, *Jude* 14.

The next thing I shall speak to is, the final end of the World, which will be effected by the fiery destruction abovementioned: We read in *Mat. 24*. That the Apostles asked our Lord Christ about this matter; the Event was, that as for the day and hour he would not have them to be curiously Inquisitive, because it is a Secret not disclosed to the very Angels in Heaven, but reserv'd in the hidden Council of God; yet Christ gave them some intimation of the condition and circumstances of the time wherein it should be, *viz.* That as it was in the days of *Noah*, before the Universal Deluge swept away Mankind, so shall it be in that time wherein Christ shall come to Judge the World in Fire, see *Joh. 1. 3.* and *Rev. 1. vers. 3. 7.*

vers. 3. 7. But as to the time when it will happen, we are altogether in the dark, and have nothing to say but the conjectures of the Learned, who suppose it may continue 6000 years from the Creation, which, if true, yet would not the time of the World's end, or last Conflagration be known, because we have nothing but uncertainties touching the time of the Worlds beginning.

The World was at first a formless Chaos, till God out of the abundance of his Goodness, sent forth his holy Spirit, which Dove-like, with mighty out-spread Wings, sat Brooding on the vast Abyss, and made it pregnant of the World, then Darknes gave place to Light, and all the fulgent Lamps of Heaven appear'd (as they truly are) Glorious; all Creatures receiv'd their Being, and every Plant, Tree, Herb, and Flower, sprung from the verdant Earth which was rais'd above the Waters, every thing of use had Seed in it self, or other means to preserve its kind, that a second Creation should never be requisite, but as yet, Man, the Lordly Creature, whose Province was to Rule and Govern the other Creatures, was wanting: He was fram'd with more Solemnity than all his inferior Creatures, being as it were the Product of mature Council and deliberation, stamp'd after the Divine Similitude, inspir'd with the Breath of Life, and Honour'd with many advantages beyond what any other Animal can pretend to; the contemplating of which, long since made the Royal Prophet break out into this Rapture, *What is Man that thou art mindful of him, and the Son of Man, that thou visitest him? Thou madest him lower than the Angels, to Crown him with Glory and Worship; Thou madest him to have Dominion over the works of thy hands, and thou hast put all things in Subjection under his Feet,* Psal. 8. 4. Moses sets forth plainly

plainly that this glorious Universe, bespangled with sparkling Fires, every where adorn'd with wonderful objects, Proclaiming the Wisdom and Omnipotence of its great Workman or Creator, was in Six days made out of an Eternal Privation of Matter by the Omnipotent *Fiat* of God: Hence, because that in Six days, the World, and all that therein is was Created, and because God rested the Seventh day, it is probably Collected, that in Six Thousand years, which are but as Six days in God's Account, the World shall again be Dissolved. When (as is said) *God had Created all things*, he gave a real Blessing unto them, willing and decreeing by an Everlasting Law, that Animals should naturally multiply themselves by Generation. At the making of Man, as is hinted before, God, after a Divine manner, consulted with himself, the Father, Son, and Holy Ghost, concerning the Creation of his chief Creature Man, as it were to this Effect, We have made our several Sublunary Creatures in great Variety, having given to them Being, Life, Sense, and Motion, but now let us make the Creature for whose sake the rest have been Created, consisting of a natural Body, wherein he shall partake with other Creatures in Being, Life, Sense, and Motion, and of a Spiritual Nature and Substance, wherein he shall be like to us; he shall be endu'd with all the faculties of a reasonable Soul, with perfect Knowledge and Righteousness: Thus in respect of his spiritual Soul, was Man Created after the Image of God, whom he likewise resembled in Integrity, Justice, and Holiness, wherewith he was plentifully inspir'd; his Soul is Immortal, Immaterial, seperable from the Body, and so Man consisting of Body and Soul, became a perfect Creature, being endu'd with all things necessary to accomplish both. God saw it  
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not convenient for Man to be alone, Therefore, out of Man, who was made of Earth, he made Woman, and gave a Spiritual Blessing to them, and said, *Be ye (through that power of Propagation which I give you) Fruitful, Multiply, and replenish the Earth, and be ye Possessors and Rulers of the same;* and God to show his care to preserve what he had thus made, gave them leave to Eat freely of every Tree in the Garden, only with this limitation, *That of the Tree of the Knowledge of Good and Evil, they should not Eat.*

In a word, God finished the whole Creation by his mighty Power in the space of Six days, and on the Seventh day rested, rejoicing in the view of his glorious Workmanship: Hence God gave a special Blessing to the Seventh day, and Honoured it with this Privilege, That it should be set apart for Rest and Holiness, that by this means Men might be put in mind of the wonderful work of the Creation, and might celebrate with holy Zeal the celebrated Rest of their Creator. Thus I have given an account of the Creation, wherein the Lord God, (who hath Eternal Being of himself) gave a Being to the Heavens, Earth, and all things therein, which will continue as long as God pleaseth, and is kept a Secret in the Mind of God, though, as I said before, it is probably Collected, that in 6000 years (which are but as Six days in God's Account as some suppose) the World will be Dissolved: Then cometh Christs Thousand Years Reign, who bringeth with him an Everlasting Sabbath of Rest; of this Opinion were many of the Fathers, and also other more modern Writers, who Calculated for the End of the World thus: They allowed 2000 years before the Law: 2000 years under the Law: and lastly, 2000 years to be accomplished under the Gospel, the end of which 6000 years.

years they thought would be accompany'd by the last and most dreadful Conflagration : So then, if we look back, we shall find that from the Creation of the World, to the Birth of our Saviour, is 3948 years, according to the best Chronographers, to which add the time from our Saviour's Birth, to this present year 1700, and you will find that there only remains 352 years, according to this Account before the End of this World : Then as many are of Opinion cometh the *Sabatical Year*, wherein Christ will Judge the World.

Here consider the Destruction of *Jerusalem* as a Type, and an assurance of the Destruction of the World, see *Mark 13*. But as to the time, many things make it uncertain, chiefly the Words of our Saviour, saying, for the Elects sake, the days shall be shortned: who knows then, *dear Reader*, how near it may be at hand, it may even happen before what I am now Writing be Printed, or before any one Read it when Published. Touching this fatal Day, read *2 Pet. 3*. where the Apostle discourses concerning the fiery Destruction of the World, which will dissolve and purifie all things : Then consider what the Scripture saith touching a new Spiritual Creation ; *How old things shall pass away, and all things become new ; as a New Jerusalem* descending from the *New Heavens* to the *New Earth*, for God's *Elect* renewed People to dwell in, who will have *New Knowledge*, and *New Names*, and Sing every moment *New Spiritual Songs* and *Praises* to God for ever.

What then, *Courteous Reader* remains, but that all good Christians ought religiously to expect the End of the World, and the coming of Christ, *Matth. 24*. and so by a Pious Expectation, prepare themselves for it, and not too curiously pry into these hidden and  
unrevealed

unrevealed Secrets, neither imparted to Men nor Angels, 'tis God only knoweth this, who knoweth all things, and seeth in all places; let us then every where take heed what we do, since we can do nothing out of his Sight, for he will require an Account from us for every thing, tho' never so secretly done, as well as for every idle word that we speak: Oh, we must be accountable to him for all the time we have mispent in this our Pilgrimage on the Earth! All Kings and Princes must give an Account how they have Govern'd their Kingdoms, whether they have (as becometh God's Vicegerents) mildly, lovingly, and carefully trained (by good Examples and Commands) their Subjects up in the true Worship of God. Bishops and Ministers of the Word of God (who have taken upon them *Curam Animarum*, the charge of Souls) must give an Account how they have behaved themselves in the Ministry, whether they have fed their Flocks carefully, or fed upon their Flocks. The Magistrates must give an Account whether they have sought the maintenance of Virtue, and the confusion of Vice, or discountenanc'd the former by a shameful Connivance at the latter. And all Householders must render an Account how they have govern'd their Families, whether in Reading the Sacred Scriptures, and offering up of daily Prayers to the glory and praise of God; or suffering them to run without restraint to foolish Pastimes, and into what Vice the dictates of their depraved Nature lead them: Yea, every Man and Woman must give an Account before the great Judge of Heaven and Earth, of all their Deceits and ill Practices in their several Callings: *We must render an Account of our Works, 2 Cor. 5.* We must all appear before the Judgment Seat of Christ, and there receive according to what we have done

to the Flesh, whether it be good or Evil : How then  
 build those griping Vultures make their Accounts,  
 that have by Oppression undone their Brethren in  
 very deed : The World is grown so cruel and hard-  
 hearted, that many can see the Poor starve in the  
 Streets and not relieve or succour them. Nay, the  
 Dogs have the fragments of Rich mens Tables, not  
 the Poor, tho' Lame or Blind, or both ; but let such  
 Rich men remember, that if they would be partakers  
 with the Poor in Heaven, they must let the Poor par-  
 take with them of their good things on Earth ; for  
 to feed the Poor, cloath the Naked, relieve Prisoners,  
 is the same as if such works of Mercy were done to  
 Christ. The safest way of laying up Treasure is thus,  
 to make a Store-house of Heaven, which at last day  
 will afford no less than a Crown of Glory : Make,  
 O Lord, the way pleasant to me that leads to such an  
 End ; 'tis no matter what ~~clothes~~ or Colours I wear  
 with Men, so I may walk with my Saviour in White,  
 and Reign with him in Glory, *Luk. 13. 3.*

We must Love one another, which is the very di-  
 stinguishing mark of a Disciple of Christ ; as Malice,  
 Hatred, and Revenge, are the badges of an Antichri-  
 stian Mind : We must in all things be reform'd from  
 the Evil of our ways, especially from our neglecting  
 God's Service, and the Duties we owe to him ; nor  
 must we be remiss in our Duties to our King, to our  
 Country, and to our Neighbours ; if we be, we may  
 fall short of our glorious Expectations. Indeed, all  
 Ordinances of God are as it were the very face of  
 God, and they who worship him therein, do solemn-  
 ly appear before him ; therefore, at such Seasons all  
 Men are Bound to be holy and recollected, especially  
 Ministers, when they Read or Preach God's Word.  
 God requires an exactness of Deportment of them in  
 his

x *Raggs*

his Courts, and 'tis no wonder, for do but observe under the Law, how choice he was about all things relating to his Worship: The Tabernacle was made of the best Wood, purest Gold, and finest Linnen. In short, every part of it was done according to God's Prescription and Order. Such as offer Sacrifice, must be without Blemish, God expects to be serv'd by holy Men in the purest and holiest Manner; pure must be the Person, and pure the Performance; for Men carry the Temple of God about them, and therefore ought to keep their Hearts and Spirits clean for the Reception of God; ought they not then to be very watchful over themselves when they are about Religious Duties, especially those whose duty it is to lead and enlighten others to obtain the Peace of God and Everlasting Rest?

But I'll pursue this Subject no farther, least I should too much resemble a Sheep that leaps out of the Fold to lead the Shedheard: I know well every one has his Infirmary, the *Green-sickness* is the Maids, and *Covetousness* the Disease of some Teachers, who Preach up hospitality and other virtues to the People, but will not go to the cost of putting their own Doctrine in Practice: On the other hand, every thing has its Virtue, the Bee gathers Honey out of every stinking Weed, and every Weed is of more value and use than to be thrown on a Dunghill.

'Tis the Apostles advise, *That we do all things for the Edification of others*; hence those that can, ought to Read the Scriptures, and other good Books, while those that cannot, ought attentively to give ear and lead their lives according as the Word directs, see *Dent 6. 11.*

And to incite the Minds of People to a more strict degree of Piety, it would not be amiss for Ministers

to Write (or if there be enough already Written, to buy) some Books of Instructions according to Scripture Rules, and give away once a year to their Parishoners: By this means the Sheep will know the voice of their Shepherd from the howling of devouring Wolves, and also to keep them from wandering from Christs Fold, and runing astray after Novelties thro' the Wilderness of this World of Errors. I know there are many well-meaning People who make a Conscience of their doings, and are free from the folly of those that run to several places, that are not tost with every wind of Doctrine (as those commonly are) that like any Preacher better than their own, whom God (by his Providence) hath set over them: These would willingly Read what was thus given them by their own Shepherd or Pasture; nay, some of the other fickle headed Men would also Read their Pastors gift purely out of Curiosity; this I say, would be a ready way to lead them to the house of the true Shepherd, (I mean not where Christ was Born, at *Bethlehem*) to Sing *Gloria in excelsis*, but where Christ now is, at God's Right Hand, interceeding for all his Servants.

'Tis chiefly the Ministers Office to take care of Christs Flock, who have the Power of the Keys, the Power to remit Sins, by teaching the Truth of Christs Word, and daily Administring the Sacraments, left as Conduit-pipes to convey his Grace to our hearts; the doing of which being omitted by Preachers, is the retaining of Men in their Sins; for if Men be so wicked that they will not believe in Christ Crucified, after he hath been Preach'd unto them, then their Sins are retained, and the Truth is not in them; Good Ministers have the Keys to open and shut Heaven, by Preaching and Administring the Sacraments  
to

to their Flock ; all that truly Believe in Gods Word, which is the only Rule we ought to follow, shall undoubtedly be Saved.

It is not every one that can Pray or Preach, hath Power to remit Sins, no, it is the Undeified, Faithful, Godly Ministers, who lead their lives answerable to the true Doctrine deliver'd in God's Word that can do it ; they open and shut Heaven as many good Prophets did, by pouring out their fervent Prayers to God Almighty, do perform great things : One by Prayer staid the course of the Sun, another by Prayer put it back, and when the Clouds withheld from Raining three Years, a third offer'd up his Prayers to Heaven for Rain, and God was pleas'd to send down Rain to refresh the Earth, that all things grew, and great Plenty of all things made glad the heart of Man :: These instances make it appear what I before asserted, and that Man has power with God to Theologize Astrology, that is, to put by, or prevent (by Prayers offer'd up to God) what the Stars foreshew to Enſue, by the *Phænomena's* whereof, *Astrologers* were wont to deter and frighten People from doing ill. Let us fear God, obey his Commands, and Love one another, and believe in his Word, who promis'd that whatsoever his true and faithful Ministers should ask in his Name, should (if necessary) be granted ; according to that gracious saying in the Holy Writ, *That at what time soever a Sinner doth Repent of his Sins, he shall have Pardon*, with this Proviso, *he become a New Creature* by the amendment of his Life ; such may come in favour with Christ, the head Shepherd of Souls, who makes intercession with his Father for all those that Believe in him, and observe his Commandments.

And now to comprise all in a little, remember our Saviours great Commandment, which was, *That*

you Love one another; and whatsoever you would that Men should do unto you, that do you unto them, for this is the Law and the Prophets; by the due observation of these words, we may obtain the Peace of God which passeth all Understanding. Now, to be out of Peace with God is sad and deplorable, beyond the Power of words to express; Humanity makes us justly grieve at the loss of a Friend, a good Neighbour, a loving Wife, kind Husband, or obedient Child; These are indeed great losses, but ought to be moderately Lamented; but the loss of Christ is so great, that no Sorrow is sufficient to set forth the sadness of such a State: Other afflictions (as to see Christian Families scatter'd by the violence of some grievous Visitation) is to be Lamented, but is capable of a Comfort from the hopes we have of a gracious meeting, with ample retributions in Christ; but the very thoughts of being out of God's favour, is enough to shut the door against all Consolation, did not his Goodness promise, That at what time soever a Sinner repents, and turns from his wickedness, he would receive him with stretch'd forth Arms of Mercy: Therefore, let us timely grieve for our Sins, and take care never to offend him, who is able to cast Soul and Body into Hell, and Christ will (as when he heard *Mary* weeping at the Sepulcher) no longer absent himself: *Mary*, said Christ, she answered, *Rabbi*, then her heart full of Love and Joy, cleaved to him, her Arms circled him about, and she hears that Golden Message, Go to my Brethren and tell them, I go to my Father and to your Father: Thus were her Sorrows turned into Joy and Gladness: No Christian, 'tis observ'd, rises so high in Divine Consolation, as he that is lowest cast down in Evangelical Humiliation: *Mary* was a great Mourner, we seldom have a view of her in

Scripture without Dew on her Face, and Tears in her Eyes, *Luk. 7. 38. and 23, 27. Joh. 19. 25. and 20. 11. 15.* And she had the special honour and favour, to see her Lord, (even our Blessed Redeemer) before all others in the very Ingress (as I may call it) of his Exaltation; for he appeared first to *Mary Magdalene* out of whom he had cast seven Devils, *Mark 16. 9.* As *Mary* had sinned greatly, so she sorrowed greatly, which sorrow you see was of great value with God. *Peter* wept bitterly, therefore Christ took care to bind up his broken heart, by pouring the saving oyl of Repentance into his Wounded Conscience: Nay, he's prefer'd too, for when a Messenger is dispatch'd from Heaven to acquaint the World with the joyfull News of its Saviours Resurrection, no Name is particularly mention'd in his Commission but *Peters*: *Go your way* (saith the Angel to the two Women) *and tell his Disciples and Peter, that he is Risen, and goeth before you into Galilee, there they shall see him:* Now *Peter* was in an Afflicted condition because he had forsworn Christ, least Christ should forget him; but so, his Penitent Tears had so Reconciled him to Christ, that our Saviour ordered, That if but one in the World (besides the two Women at the Sepulchre) had notice of his Resurrection, Penitent and Weeping *Peter* should be the Person.

O! the powerful Rhetorick of unfeigned Tears! Repentance hath more prevalency with God, than all the Riches, costly Robes, Crowns and Diadems of the greatest Potentates in the World.

Truc Repentance is an aversion from Sin; *If they* (saith the Lord) *will humble themselves, and turn from their Evil ways, God will have Mercy on them, 2 Cor.*

We are so subject to Sin, to Offend, to Err, and to conceive a miss of God, that we all stand in need of Council, and of props to help us: The general misery of Mankind is threefold, we are easie to be Seduced, almost unable to do Well, and weak to Resist; for if we would discern between Good and Evil, we are deceiv'd; in doing good we quickly faint, and our greatest endeavours to resist Evil are not so strong, but that we are easily overcome: The consideration of this frailty of our corrupt Nature, made our Saviour Christ graciously to admonish his Disciples, saying, *Watch and Pray lest you enter into Temptation.*

What shall I say of the Tyranny of the Mighty; of the Misery of the Poor; of the abundance of Wick- edness, and of the spreading Contagion of Heresies; all which, by variety of Methods, draw or fright us from our Duties: Can I say better than what *Nestor* did to his Children, *Pray, for unless God help us, we all Perish.* Finally, the fear of Perishing, the shortness and uncertainty of Life, and the suddenness of Christs Coming, his Justice in Judging, and many other Reasons, should (one would think) make us not lightly over-pass and neglect his Divine Service and Com- mands; for what availeth it here to abound in Wealth, excell in Honours, and have all that the Vanity of our desires prompts us to Covet, if when Christ shall come, we are found unready, and so lose our precious Souls, *Mat. 16. 26.* Happy therefore is that Servant whom the Lord at his coming shall find Watching and Praying, expecting the Bridgroom, with the oyl of Faith in his Heart, *Mat. 25. 4. and 24. 25. 10.* Be therefore constant in the Duties of Watching and Prayer, for all will be excluded the Presence of our Lord, who are found in them negli-

gent, *With I know you not*, Mark 13. 33. Colof. 4. 2. *Watch and Pray; continue in Prayer and Thanksgiving*, Luk. 11. 19. Joh. 6. 23. There were never wanting powerful Motives to stir up the faithful to daily Prayer; but, I perswade my self, it was never more needful than now in this last, and as I may call it, old Age of the Doating-world, wherein there do's more grievous and woful Wickedness Reign than ever heretofore: Hence it may ye fear'd, that in the Church will arise more horrible Heresies, and in Commonwealths more miserable Confusions than ever did, except these impending Evils be averted by daily and fervent Prayer.

The Fountain of all true Wisdom and Learning, God the Father of Mercy, continue amongst us for his Sons sake, the purity of his Word, and the light of the Gospel; may he encrease the study of Virtue, maintain Peace and Concord in his Church, stimulate our desires continually to advance his Glory, both in Deed and Word, and to keep his Commandments to the utmost of our Power, that living always in his Fear, we may Die in his Favour, and rise again to Everlasting Blessedness with him to Reign for all Eternity. *Amen.*

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## Of Prayer and Meditation.

**I** May call the following Meditations Divine, partly because they are of Divine matters, and concern the Glory of God, and partly because they are taken out of the pure Fountain of Divine Truth the Scriptures, and partly because they are collected (in part) out of the Writings of several Eminent Divines, whose Volumes are too big, and of too great a price to be in the hands of many Pious people: They are in a word, such as are not to be found in common Authors.

As to the necessity of the Duty of Prayer, Read *1 Tim. 2. 1.* where you will find that the chosen Vessel of God, *St. Paul*, doth exhort, *That first of all, Deprecations, Supplications, Intercessions, and giving of Thanks, be made for all Men, for Kings, and for all that are in Authority, that we may lead a quiet and peaceable Life in all Godliness and Honesty.* Again, *Phil. 4. 6.* he says, *Be careful for nothing, but in all things, let your Petitions be manifest unto God in Prayer and Supplications, with giving of Thanks;* by which places of Scripture, we are not only pricked forward to the holy Exercise of Prayer, but taught also, that there are four kinds thereof, all necessary to be used every day.

First *Deprecation*, whereby we beg at the hands of Almighty God, either altogether to turn away his heavy displeasure conceiv'd against us, through our Sins, or at least to mitigate the Punishment due for our Offences.

Secondly, *Supplications*, are Prayers, whereby we crave such things as are necessary, either for the Su-

stentation of this present Life, or for our everlasting Comfort in the World to come.

Thirdly, *Intercessions*, are Prayers made in the behalf of others.

And lastly, *Thanksgiving*, is when we Praise God, and celebrate his holy Name for all the Benefits confer'd both upon our Souls and Bodies.

### Some short *Ejaculations* and *Prayers*, according to Scripture Rules.

**I** Give thee most hearty thanks, O Eternal God, Father of our Lord Jesus Christ, for that it hath pleased thee of thy unspeakable Mercy and Goodness, in all Ages successfully to send into the world Men wonderfully endow'd with thy Gifts, and adorn'd with the knowledge of thy Will, to be Revivers and Preachers of thy Word of Truth, *Mat. 23. 34. Ephes. 4. 2. 1, 2.*

I likewise render most hearty thanks unto thy most Sacred Majesty, for sending thy only Son, that great Shepherd of thy Church, to make known thy Word to such as thou thinkest fit to teach thy People the Truth of thy Written Word, for the gathering together thy Church out of all Mankind, to the building up of the Body of Christ.

I humbly beseech Thee, most gracious God, to continue always amongst us thy pure Word, and through thy Ministers, gather to thy self an infinite and everlasting Congregation, and so instruct my heart with thy Spirit of Truth, that I may unfeignedly assent to thy wholesome Word, whereby I may prove a lively Member of thy Body, and be incorporated into that Society which doth in this World sincerely confess

feſts thee, and in the next World for ever enjoy thee, evermore extolling the holineſs of thy Name; preſerve in ſafety the Miniſters and Teachers of thy Word, and give them the certain knowledge of thy Bleſſed will, that by thy Word they may from time to time open unto us thine intent concerning the repairing of Mankind, to the Saving and Redeeming of our Souls thro' thy free Mercy; and alſo teach us here to live in new obedience, and to withſtand the violence and allurements of our carnal deſires which fight againſt the Soul, *1 Pet. 2. 12.*

Inſpire the Preachers of thy Word with the Divine Breathings of thy holy Spirit, that they may utter thy Will with the Purity they receive from thy Mouth, retaining the form of wholeſome Words, and ſounding none but the Doctrine manifeſted by thy Son out of thy Boſom, *2 Tim. 1. 13. Job. 1. 18.* for by departing from the order of the Faith and Rule of thy Word, they will greatly obſcure the light of thy Doctrine, and obtrude upon us the Vanity of their own Inventions for thy holy Inſpirations; therefore let them ſpeak thy Word not deceitfully but ſincerely, as from thee and in thy ſight, *2 Cor. 4. 2.*

Grant alſo that by transforming thy Divine Miniſtry into Earthly Policy, they Lord it not over thine Elect, neither proudly contend about Superiority and Primacy in thy Church, *1 Pet. 5. 3.* But only ſeek the Glory of thy Name, and the Salvation of themſelves and us committed by thy Providence to their Charge; give them liberty of Speech, boldly without fear, to blame and rebuke all falſe Doctrine, Blaſphemous Superſtitious, and abuſes in thy Church, *Ephes. 6. 19.* Open unto them the door of utterance, that they may ſpeak the Myſteries of Chriſt, and manifeſt them as they ought to do, ſo ſhall their doings be

be profitable to the Godly, *Colos.* 4. 3. Assist them also with thy especial Grace, that they disgrace not the Doctrine which they Teach and Preach by impurity of Life, *1 Tim.* 3. 2, 4. but especially assist the Shepherd under thee whom I hear for the good of my Soul, from whose Mouth I learn thy Blessed Will: keep him, O Lord, I heartily Pray, in Religion sincere and pure, from enormous Offences in his outward Conversation, endow him with a long and healthfull Life, (if it be thy Will) that he may live to Convert many by Preaching thy Word of wholesome Doctrine, and then we shall be Converted, because thou art our God, and being Converted, we will do Penitance; shew us our Offences, that we may have a true sense and hearty sorrow for our Sins.

O Son of God, who art the Lord and head Shepherd of all thy Flock, work thou effectually by thy Preachers, and speak thou also within us to our hearts, the blessed Will of thy Eternal Father, and confirm thy Doctrine in our Minds by thy holy Spirit; and grant, I beseech thee, that we may truly know and discern the same from the howling of Wolves, and from the Inchanting Songs of Hirelings, *Joh.* 10. 12. and 17. 15. and grant that we may know thee, even as thou knowest thy Heavenly Father, and walk Religiously and Righteously in thy Sight, showing our selves to be that holy Seed which praiseth thy Name for evermore.

Come Holy Spirit, open my Heart and Ears, that I may conceive the profit of thy wholesome Doctrine, and the sweet Comfort revealed in thy Holy Words by the Preaching of the Gospel.

I beseech thee pour into us Godly Cogitations, that we may never imagine as the Wicked do, that the Miseries and Afflictions of this Life fall upon us

by

by Chance and against thy Will, but that we may firmly believe that thy Church is govern'd by thy Providence, and that without thy Permission no Evil of Punishment cometh; for thou Lord sendest the same, *Amos 3. 6.* Then grant, I beseech thee, that we may suffer all Injuries and Adversities with quiet Minds, and never attempt that which is contrary to thy Commandments, but by an humble acknowledgment and submission to thy Will, bear all sorts of Calamities with calling for thy Assistance, *Psal. 50. 15.* *Tit. 22.* Most Gracious God, keep I beseech thee, the power of Mans immortal Enemy, the Prince of Darknes under, that he compel not Consciences loaded with the weight of Sins to fall into fatal Desperation, either by heaping up and aggravating their Offences, or by extenuating thy Mercy, enhance too much their own guilt, or lessen thy Power of forgiving; but grant that all Sinners that are heavy laden, may with a true and lively Faith come unto thee for Ease and refreshment; may they freely come unto thee by hearing thy Word to Repentance, that the Angels in Heaven may continually have occasion to rejoyce at their happy Conversion, *Luk. 15. 7.* *Amen.*

See *James 5. 16.* *Mat. 6. 14.* and *Esa. 66. 2.* where you may Read what you ought to do if you would have God forgive you your Sins, hear your Prayers, and grant your Requests.

Prayer is a vehement desire of the heart to obtain something at the hand of God, who looks not upon the Face as man doth, but beholdeth the Heart; neither doth he listen to the sound of the Mouth, but to the fervency of the Mind: Therefore Christians Praying have their affections bent towards God, they always hunger and thirst after Righteousness: The Prayer of him who humbleth himself is accepted, as  
appear'd

appear'd by the Publican, *Luk.* 18. 19. *Psal.* 50. 15.  
*Mark* 13. 3. 3. *Coloss.* 4. 2. *Luk.* 11. 9. *Joh.* 6. 23.

How excellent a thing it is for Man to converse with God ! this joyns Man in Society with Angels, thro' ascribing with them due Praise and Glory unto the Almighty : Let nothing dismay a Christian from Praying unto God, for the Prayer of the Righteous is the Key of Heaven ; the Prayer of the Godly doth ascend, and the Mercy of God doth thereby come down ; therefore we will Sing Praise unto Thee, O Lord, for as thou hast been our Defence in the day of our trouble, even so I beseech Thee to protect and save us everlastingly. *Amen.*

Let us with *St. Paul*, *Heb.* 4. 16. come boldly to the Throne of Grace, that we may obtain Mercy : That is, let us in confident assurance of God's readiness to help us, make our Addresses boldly and cheerfully to the Throne of his Grace upon all occasions, suing to our bountiful God for the Relief of all our Necessities ; and let us consider when we are about to offer up our Petitions to God by Prayer, what our necessities and wants are before we ask, least through temerity we ask amiss. His freeness to give, may well make us bold to ask ; his power to supply us, may give us hopes to obtain what is necessary for us, and his greatness ought to make us temper our Addresses with Humility ; as for choice of Words, and Elegant long Harangues, let us not be too solicitous, for God regards not Eloquence, and long Harangues so much as the sincerity of those that invoke his Majesty. Men chiefly mind the neatness of expression, God the Truth and fervency of what is express'd : We are commanded to Pray without ceasing, which is best done according to Scripture Rules, because no Method is comparable to that which God has laid down for us, and Christ taught us. When

When we groan under the weight of any Affliction, we shall ever find help, by calling upon God, desiring the assistance of the Righteous to be joyned with us in Prayer, *For the Prayers of the Faithful availeth much*; their help we are admonish'd to desire by the Example of St. Paul, who said to the Romans, *I beseech you Brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that you strive together with me in your Endeavours and Prayers to God for me, for the light of his Countenance, and for assisting in every Duty*, Rom. 15. 20.

Some define Prayer thus: An humble lifting up of the Heart, or a pouring out of the Soul to God in the Name of Christ; it is crying *Abba, Father*. As Scripture is God's Letter wherein he openeth his Mind to Man, so Prayer is Man's Letter, wherein he expresses his Mind to God: A thought can fly speedily to the utmost part of the Earth, but Prayer in a Moment ascends to the highest Heavens, 'tis as it were a speaking Trumpet, one end of which being fastened to Man's mouth, it carryeth the Petitioning voice to God's Ear, tho' spoken near so softly.

Prayer hath a twofold advantage of some other Duties, in regard its Influence is Universal, and to its Exercise an opportunity is never wanting. A Christian cannot always hear or read God's Word, but he may Pray continually. Every Saint is God's Temple, and he that carries a Temple about him, may go to Prayer when he pleaseth. A good Christian need not be very nice in chusing a place for Devotion, since to him every house is a house of Prayer, and every place he comes to an Altar, whereon he may offer up to God a Sacrifice of Prayer; yet Decency is not to be forgotten, (as far as circumstance will allow) since even by it we express a kind of Devotion

votion to our God; but many alafs are fo far from being curious in this point, that they forget to pay at all this Duty, tho' moft neceffary to the obtaining their Eternal Salvation.

If we are in doubts about our Spiritual Eftate, let us in Prayer go to God, who is marvellous in Council? are we in Affliction, let us call upon him for help, and he will not only hear us, but alfo in his good time deliver us? Do's any affliction feize our Bodies, which endangers our lives or disturb our tranquility, let us by Prayer call upon him at Midnight, and he will make haft to help us; tho' we are troubled exceedingly, in a Moment he can give us quiet and reft; nay, tho' we fhould be encompassed with Enemies, driven to the greateft of Neceffities, perplex'd with Doubts, threatned with Dangers, or like *Peter*, falfly Imprifoned, and watched narrowly Night and Day, left we fhould make an Escape; yet Prayer, as another *Moses*, will go before us, and fo engage God on our fide, that he will vanquifh our Enemies, relieve our Neceffities, unfold our Doubts, prevent our Dangers, convert our Bondage into Liberty, and guide us all the way thro' the Wildernefs of this World, 'till we arrive at the Spiritual Land of *Canaan*, and be Enroled Citizens of the Heavenly *Jerufalem*, where Chrift is, infinitely exceeding that *Jerufalem* where Chrift was, and whither the Devout *Jews* went once a year to Worfhip.

And here it will not be amifs, nor I believe unacceptable to my Reader, to give him fome account of the Earthly *Jerufalem*, and its many Revolutions fo much fpoken of in Scripture and other Hiftories. This *Jerufalem*, by fome called the Holy City, and Throne of God, was antiently a Fort of the *Jebufites* upon Mount *Sion*, not conquer'd by the valiant *Jofhua*,  
but

but was fully subdu'd by the victorious Arm of *David*, who Built thereon the City, unto which was adjoyn'd Mount *Moriah*, and therefore call'd the Daughter of *Sion*, where *Abraham* would have offer'd his Son *Isaac*, where *David* built his Altar, and *Solomon* his Beautiful Temple, of which great things are by all Historians Recorded. 'Tis Scituate in the midst of Nations, it was the place of Holy Worship; from this Mountain (which for many things is justly prefer'd before all others) did flow those Salutiferous Waters, that gave Life where ever they ran; from hence Christ sent his Apostles (as so many Spiritual Fishermen) to catch the Souls of Men. In this famous City stood the Throne of *David*, establish'd here by the Royal Succession of One and Twenty Kings, descended from the Loins of this Royal Prophet.

Sin whose proper wages is Death, brought many Calamities, strange Revolutions, and in the End, a final Destruction to *Jerusalem*: The Convulsions and Troubles of this City were many and violent before it was utterly Ruin'd; as namely, by this *Hake* King of *Egypt* in *Rehoboams* days, at which time the Conqueror carry'd away much Treasure. By *Joas* King of *Israel*, who in the time of *Amazias*, brake down 400 Cubits of the Wall; it was besieg'd by *Resin* and *Pekek* King of *Aram* and *Israel*, whom God put back in the Reign of wicked *Ahaz*. By *Zenecher* King of *Assur* whose Host in *Hezekiahs* days the Angel of God destroyed. By the *Assyrians* who took *Manasia* Captive. By *Pharaoh Necho* who carried *Jehoazar* Prisoner into *Egypt*. And lastly, it was Besieged by the *Caldeans*, who both Burnt the Temple, and defaced the City, see *Kings* 23. 25.

It was after the Captivity Rebuilt by the returned *Jews*, yet so, that in the days of Christ, it rather seemed

seemed a place of Slaughter, and a Den of Thieves, than the Royal Seat of a King, or the place of Holy Worship; for having Slain their Prophets, and Persecuted the Saints, they lastly filled the measure of their Iniquity, by shedding the Blood of that great One, even Jesus the Lord of Life, who by suffering Death in *Jerusalem*, sealed the Redemption of the World, fulfilled the Law, changed their Sabbath, and in a word, put an end to the glory of the Place: Soon after, by the Sedition of the Citizens, and the Cæsars cruelties, it became so desolate, that one Stone was not left standing upon another, but as in the Destruction of *Sodom*, so was it all Destroy'd, the Walls removed, Mount *Sion* excluded, and *Calvary* taken; the Name *Jerusalem* was changed for that of *Aelia*, an unclean Swine set over the chief Gate, and the *Jews* forbid (on pain of Death) to look back upon the City.

In this state the *Romans* held it till the year of Christ 615, from whose Empire the *Persians* tore it, and kept it the space of Twenty Two Years: The *Sarazens* were the next that Conquer'd it in the year 637, and possess'd it 372 years, till in the year 1009 the *Turks* took it, and immediately lost it to the Sultan of *Egypt*, who enjoy'd it the space of 90 years, at which time, being in the year 1099, the Christians under their General *Godfrey Bulloigne* Conquer'd it, and under the Government of several Christian Princes, one of which was *Richard* the first King of *England*, who was King of *Jerusalem*, it continued 88 years, that is, till the year 1187, at which time it was Surpriz'd by *Soladine* King of *Persia*, and by the *Persians* held 330 years, when in 1517 it was invaded and won by the Victorious *Solimo* the Turkish Emperor, and in it to this day the abomination of *Mahomet*

is set up: Thus is *Sion* become a plunged Field, and *Jerusalem* a heap of Stones; the Holy Land laid wast under the feet of the Heathen, and the place of Divine Prayer made a Den of Dragons; so that as it was foretold, *Neither in the Mountain of Samaria, nor in Jerusalem, is the place of holy Worship*, see *Isa. 66. 1, 2.* But every Spiritual heart retaining the Ark or Testament of God's Covenant in Christ, is the *Jerusalem* and *Temple* wherein the Lord will dwell, and where his Spirit with ours, as the two Cherubins on the Mercy Seat, looking each towards the other, will witness our Reconciliation by Christ our High Priest, who is entred before us into the Holy of Holies, even the highest Heavens; into which Divine Mansion, may he whom my Soul loveth, say come; In the mean while, let us consider what the Angel said to the Women when he sent them away from looking into the Sepulcre, with *He is Risen, he is not here*; did he not thereby dehort them and us, from Burying our affections in Christ's Grave, and admonish us rather to seek him where he is to be found:

At this day a gracious heart maketh every place a *Jerusalem*, where God may as well and as acceptably be Worshipped, as upon Mount *Olivet*, or Christ's Mount, so Named, because it was his Pulpit, as the whole Land was his Text, when he made that famous Sermon on the Mount: This Son of Righteousness had all Palestine for his Zodiack, and the Twelve Tribes for his Signs: *St. Hierom* observeth, as the Two Tribes which were first carried into Captivity, so Redemption was first Preached in their Countries. Likewise in former Ages there were the greatest Examples of God's Justice shown upon disobedient Sinners: for Example, *Lots Wife* for one farewell glance at *Sodom*, was turned into a Pillar of  
H Salt,

Salt, which may teach us to measure a Sin by the infiniteness of God who forbiddeth it.

'Tis observed the Land of *Judea* became Barrenous after our Saviours Passion, of bringing forth their principle Commodities, as Balm, &c.

Whether because the Tipe was to cease when the Truth was come, or because that Land was unworthy to have so Sovereign Bodily Physick grow in her, where the Philitian of the Soul was put to Death.

Another wonderful remarkable thing shown upon all the outward formal *Jewish* Worshippers soon after our Saviours Ascention, as he had foretold was the destruction of that City and Land, by which we are made sensible that there was never sorrow like the sorrow of that Land, who made the *Messiah* a Man of sorrow. If we consider, the Siege of *Jerusalem* began at the time of the Passover, when in a manner all *Judea* was inclosed in *Jerusalem*, all private Synagogues doing their Duties to the Mother Temple, so that the City then had more guests than Inhabitants.

Thus the Passover which was at first Instituted by God in Mercy, to save the *Israelites* from Death, was then used by him in Justice to hasten their Destruction, and to gather the Nations into a bundle to be cast into the fire of his Anger, as our Saviour had foretold them; besides, those who had bought our Saviour for Thirty Pence, were themselves sold Thirty for a Penny; whilst this Storm fell among the Unbelieving *Jews*, it was calm among the Believing *Jews*; that is, those that were become Christians, who forewarn'd by Christs Predictions, fled betimes out of the City to *Pella*, (a private place beyond *Jordan*) which serv'd them instead of a little Zore to save them from the eminent Destruction of *Sodom*.

And now the chief Head of the scattered unbelieving Jews keep the meaner sort, as well as themselves, from the use of the *New Testament*, nay, they will sooner Curse it, than look into it, the which thing is the hindrance of their Conversion and Salvation: And thus we leave them in a state most lamentable, and much to be pitied.

Lastly, It may justly seem admirable, how senseless religions should gain so much ground on Christianity, such having neither substance in their Doctrine, nor winning Behaviour in their Ceremonies to allure Professors; for what are many Heresies but the Scum of *Judaism* and *Paganism*, yet like in growth to the *River Nilus*, which is famous and well known for its overflowing Streams, though hidden and obscure as to its Fountain. It's the Justice of God to deliver them over to believe Lies, who will not obey the Truth. You are here put to understand, what difference of days there is betwixt the *Christians*, *Jewish*, and *Turkish* Sabbaths; The Christians keep theirs the first day of the Week, call'd *Sunday*; The Jews on *Saturday*; and the Turks on *Friday*, in Scorn of Christ, who was on that day Crucified.

The true Church is an Assembly, or such a congregation as Believes things which do not appear, neither may be comprehended in the Mind, that is, it depends only on God's Word, what the same saith, the true Church Believes without any addition, giving honour to God, and taking that to be true which in the Word is delivered unto them, *Isa. 5. 3.* As to the place where this true Church is, I answer, 'Tis wheresoever God's Word is purely taught; and the head Shepherded of this Church is Christ Jesus.

Since nothing more provokes the Wrath of God against us, than the breaking and prophaning of his

holy Sabbath; the observance thereof can never be sufficiently inculcated into Mens minds; for said the spirit of the Lord to our Fore-fathers, *If you will not hearken unto my words, and keep my Sabbath holy, then will I kindle a fire which shall devour the Palaces of Jerusalem, and none shall quench it,* Jer. 17. Ezek. 22. 26. 31. God's severity has been remarkable on Jerusalem, and upon the disobedient and wicked Prophaners of his Sabbath, as may appear by many Instances. The first Blow given to the *German Church* was on the Lord's Day, which they carelessly observ'd; the day of the Lord will be a dreadful day to them that despise the day which Christ has set apart for the Zealous performanc of Religious Duties. It is Mark'd with a Memento above all other Commandments, *Remember the Sabbath day to keep it holy.* On the Lord's Day we should go into God's sanctuary and Reverence the same; see *Levit. 19. 30.* We have God's hand and seal for our observing it; see *Acts 20. 7. 1 Cor. 16. 1, 2. Rev. 10.*

God is pleas'd to esteem it his Glory to have many Beggars (such are all Men in respect of him) to meet at his House or Temple to pay their duty of Thanks and holy Worship for their all, since they have all things of him, *Mat. 18. 20. Psal. 42. 4.* Christ himself went often into the Synagogues, and *Peter and John* went up into the Temple at the hour of Prayer *Acts 3. 1. and 13. 23, 4.*

The Day which is to be Sanctify'd is not the seventh, but the first day of the week, for the Jews Sabbath was Buried in Christ's Grave; so that the first day of the week is of Divine Institution, and honour'd with the Name of the Lord's Day in regard of its Author, who rose that day in the Morning from finishing the amazing work of our Redemption; upon this

this day he brought forth his Living Water ; On this day he gave his Bread of Life, his Body ; On this day he met his two Disciples ; 'Twas on this day that the Saints which slept arose out of their Graves ; On this day the Holy Ghost descended on the Apostles ; On this day Christ brought forth the light of his New Heavens and Earth by his powerful Resurrection ; On this day St. *John* had his glorious Revelation, containing the Churches state till the dissolution of the World ; On this day Christ visited his dear Apostles, saying, *Peace be unto you ; behold my hands and feet ;* On this day he burst asunder the Bonds of Death, and broke the Gates of Hell, led captivity Captive, trampled upon Principalities, subdued Powers, triumph'd over the Grave, conquer'd sin, absolv'd the curse of the Law, and trod down Satan ; Upon this day he still rides Triumphantly in the Chariot of his Ordinances, conquering all Pro-  
 ne opposition, cutting down high Thoughts, and abduing Sinners to himself ; *Blessed is the Man that keeps the Sabbath unpolluted, Isa. 56. vers. 2.*

It is likewise thought that his second coming will be on this day, called, *The Lords Sabbath Day*, and blessed is that Servant whom he finds well doing when he cometh ; and since we know not in what hour of the Watch he will come, whether at the dawning of the Day, at Noon, or at Midnight, we ought therefore with more care keep our selves upon the Watch, lest he come upon us unawares and find us sleeping, neglecting our Duty, for which we may be cast to unquenchable fire as unprofitable Servants, and be for ever shut out of Gods favour and presence ; or if on Earth we do not frequent his Divine presence, by assembling our selves together for the present performing the Duty of Prayer, he so oft has

commanded us to observe, 'tis in vain to flatter ourselves with the expectation of being admitted into his Presence hereafter ; Therefore, let us here make our Salvation sure, that we may of his Goodness gain admittance hereafter into his glorious Presence, which is only to be obtain'd through Christ our Lord, our only Saviour and Redeemer, by often assembling our selves together to give Thanks, and offer fervent Prayers to the Lord in Christ's Name ; this I say, will be the only way to obtain our desire, which God grant we may all Enjoy, and Live and Reign for ever with him, to give Praise and Glory to his Holy Name, for his gracious Goodness in Redeeming us to himself : O ! how happy will our state then be, we shall only be employed to Sing Praise, and Glory, and Honour, world without End ; there we shall possess the fullness of Joys, and never fading Pleasures, resting for ever from our Labours, and singing with Saints and Angels new Praises to his Holy Name : 'Twas the charming hopes of these Contentments which made the Apostles so oft conclude, *With a Come Lord Jesus, Come quickly. Amen.*

*Tertullian* was of Opinion, that no Souls did enjoy the Beatifical Vision till the Resurrection, at which time he supposed the order of Rising would be according to the degrees of Holiness Men had attained to in this Life. And to make his Opinion the more plausible, he affirm'd the Resurrection would continue the Thousand Years of Christ's Reign upon Earth ; so that the highest Rank of Christians in his opinion, shall rise in the beginning of the said Term, and all others Rise in their turn, according to their degrees of Piety and Wickedness ; and therefore he said, *The most sloathful and negligent, would be deser'd*

to the Conclusion, being to be held in Prison till they pay the utmost Farthing, (for this Parable he ascribes to the *Mora Resurrectionis*,) that is, They are not to rise from the Dead till towards the end of the Thousand Years, 1 Cor. 15. vers. 23. 24. The whole Chapter gives a large Account thereof.

Besides, St. John in his *Revelations* tells us, That the last Trumpet is the *Seventh* Trumpet, (that is, a misterious Number, in which (as by many instances might be proved) God seems peculiarly to delight.) So that the *Sixth* Trumpet, as it is expressed in the *Revelations*, soundeth before this, shewing that the last end of all will not be till the last Trumpet; but yet there will be a vast tract of Time within the time of the last Trumpet, many things being to be performed within its Compass, so that at the first beginning of the last Trumpet, the Enemies of God so fall, that the Kingdoms of this World becomes the Kingdoms of the Lord, and of his Christ, &c. *Revel. 11. vers. 15. 16, 17, 18.* which is a Summary Preface, or a Prefatory Sum to the Catastrophe or upshot of the *Revelations* to follow unto the End. And in *Revel. 20.* and the first seven Verses, is expressed how long this visible Kingdom of Christ on Earth shall continue, and consequently so long is the last Trumpet, viz. As the Learned conclude a Thousand years, but the last end of all and ultimate Period, shall not be till the last end of the last Trumpet, *Rev. 20. 12.* &c. and thus 'tis probable the Resurrection will continue the Thousand Years of Christ's Reign upon Earth, touching this, see *Isa. 16. 19. & cap. 19. 20.* and *cap. 25. vers. 6, 7, & 8.* and *Daniel 12. vers. 5.* where it is said, Go thy way unto the End and rest, and awake in thy lot in the End of Days, for the Lord hath spoken it. The Lord will then remove the Vail of

Ignorance which is now cast over the faces of all people so as they shall clearly see the great and wonderful Mystery of Man's Salvation.

Now, touching the place where Christ shall sit in Judgment, the Scriptures make it out that it shall be in the Air, over the Valley of *Jehosaphat*, by Mount *Olivet*, near unto *Jerusalem*, then will Christ set forth magnificently his holy Spouse, the Church Triumphant: First, all things will be made New, fitting for the Merits of so Beautiful a Bride. Secondly, there will appear the Glory and Excellency of the Lambs Wife. Thirdly, the earnest desire of the Elect, who will say, *Come Lord Jesus*, to whom the Fountain of Mercy will answer, *Behold, I come quickly*, see *Revel. 3. 11*. This will be a glorious Spectacle, repleat with Rareties far beyond what our weak fancies can imagine; it will not be like our transitory Pageantry for a day, but such as will for ever fully employ the most piercing eyes of our Souls with ravishing satisfaction. Here have we first the Precursor, a *John Baptist* going before, and giving Warning, *Ecce!* Behold he is coming who hath been oft foretold, and long the darling expectation of all Nations, even Christ the only begotten Son of the Father, *Venio*, I come. Thirdly, the manner of his Coming will be Wonderful, he will not come leasurely, as he Rode to *Jerusalem* upon a slow Beast, but Riding upon the Wings of the swiftest Wind, born up as it were by a bright Cloud of Angels, *Venio cito*, I come, saith the Lord, quickly.

Now, the many comings of Christ, which are dispersedly related in the Holy Bible, I will set down in the order following,

His first Coming was Virtual, from the beginning of the World, full of the Vigour and Power of Redemption,

demption, as he was a Lamb slain from the beginning of the World ; and thus *Abraham* saw him as come, and his day as present.

His other comings were Actual, namely, *in Carne*, when he came to Man, by assuming his Nature, when he came, *ad suos*, to the *Jews*, and they received him not, this Coming was in Humility and Debasement, *in forma Servi*, in the form of a Servant, to make us free by his Sufferings and Bondage. His Coming to *Jerusalem* was *Local*, being both a Preparative to his cruel Passion, and a Prefiguration of his glorious Exaltation, *venit Rex*, was the Proclamation which was followed by the Royal Acclamations, *Hosanna* being sung to him, With a *Blessed be he that cometh in the Name of the Lord*.

He also has a spiritual and invisible Coming into the secret recesses of our Souls by Grace, and the power of his Holy Spirit, which doth raise us from the Grave of Sin, and Spiritual Death ; This Coming is *in Misericordia*, in Mercy.

But his last Coming is in Justice, in Majesty, and in Glory, to Judge the Quick and the Dead, and to render to every one according to his Works, whether they be Good or Evil ; and to Transform the Church Militant into the Church Triumphant : And this Coming is called by *St. Paul* the Glorious Appearance of our great God, and only Saviour Jesus Christ : and himself has foretold, that he the Son of Man shall come Cloathed with a Triple Glory, that is, in his own Glory, in his Fathers, and in that of the Holy Angels.

Now of the several Comings I have hitherto spoken, some are past, some to come, and others are daily coming, and ever present as his coming to his Chosen, by moving and changing their Hearts, by renew-

renewing their Spirits, by comforting and instructing their Souls; present also in his coming to thee Wicked and Reprobate, in such manner as he came to *Pharaoh*. But the last and most Universal Coming is, that which is not yet come, and is promised in these words, *Behold I come, Rev. 5. 6.* and this is usually call'd his Second Coming, which will be visible and proper, wherein it is suitable to his coming by Incarnation, and yet it much differs from that first in manner, that being in the Depth of Humiliation, this in the Height of Exaltation; that in Reproach and Infirmary, this in Glory and perfection of Health; then he came to Die, and bear a Crown of Thorns, now to wear a Crown of Life; in that he came to be despised and spit on by his Enemies, in this to bruise his Adversaries like a Potters Vessell and to make his Foes his Footstool.

Secondly, in Time, that being in the fulness of Time, (yet in Time) when the Vail of *Mosaical* Types and Ceremonies was to be pull'd off, and yield to the Substance, *Gal. 4. 4.* This Future, in the very End of Time, when the whole frame of the Earth is to be broke in sunder, the Curtains of the Heavens to be withdrawn, and all things sublimated and purified by Fire, then shall Men see the Lord Christ coming in the Clouds, with omnipotent Power, and infinite Glory, with Millions of Angels, and all Souls, whom he knows to be his by Faith and good Works, each of which will then move in an Orb of Glory, far surpassing the brightness of the Suns Meridian Beams; and yet the Glory of Christs Body will infinitely exceed them all; then will the joyful Elect say, *Thy time is come of Singing Eternal Halalujahs*, and the Voice of Christ and his Holy Angels will be heard over the whole World in a Diapason of most Ravishing

vishing Notes, which will awaken and raise up all that are in their Graves, who (I mean the Just) shall come forth the Grave like so many *Josephs* out of Prison, and each Soul and Body separated by Death, shall be conjoyn'd, though our Bodies be turn'd to Dust, yet shall they be made Alive, and all posselt with Agility, the Just shall in their Bodily shape Ascend, and joyfully meet the Lord at his Glorious Coming in the Air, and all the Elect, who shall be found Living, shall be caught up together to meet their Saviour in the Air.

And the Fire shall burn up the corruption of the World, and the works therein shall in a Moment, in the twinkling of an Eye, overtake all that are then in Being, and whether it finds them either grinding in the Mill of Provision, or walking in the Fields of Pleasure, or lying in the Bed of Ease, it will put a period to their present Enterprizes; it will burn up the dross and corruption of Mortals, making them put on Immortality; and this change shall be unto the Righteous instead of Death; then shall they like *Enoch*, lift up their heads, and behold the glorious Angels of the Lord like so many *Gabriels* flying towards them, to tell them that the day of their Redemption is come, and to convey them through the Region of the Air to meet their Redeemer. Lo! they are at hand, arise therefore my Dove, my Love, my Fair One, and come away. Nay, all the Just, both Quick and Dead, being Glorified, shall forthwith (by the careful Ministry of God's Holy Angels, be gathered together from all the Quarters and Parts of the World, and be caught in the Clouds to meet the Lord Triumphant in the Air, and so shall become as a part of his Glorious Train, attending him in his Procession to the Judgment Seat, where he and they will

will sit in Judgment upon the Reprobates and Evil Angels. The Twelve Apostles shall sit upon Twelve Thrones next unto Christ, to Judge the Twelve Tribes that refused to hear the Gospel Preached by their Ministry; and as every one of the Apostles received Grace in this Life to be more Zealous of his Glory, and more faithful in God's Service than others, from that day for evermore they shall exceed the rest in Glory, and all the Saints in honour and order, shall stand next to them that Judge both the Evil Angels, Reprobates, and bad minded Men, who, for want of a true confidence in God, put trust in uncertain Riches, or in false Prophets, and run a Whoring after strange Gods of their own making; They will in fine, be Judges of all such as have Liv'd without a due fear of this Judgment, as if there was no such thing.

A *Sabbatism* signifies a *Rest* upon a *Seventh*, most likely (as *Jude* hints, *verse* 14.) in the Seventh and last Age of the World. Further, to explain this *Sabbatism*, the Apostle minds them to keep a *Sabbatism* every seventh Day, out of which weekly Seventh was form'd their petty *Jubilee* of the Seven times Seven Years, *viz.* beginning at the end of the Forty Ninth Year. Their (*viz.* the *Jews*) longer Rest in *Canaan* was also a kind of *Sabbatism*; they counted the Year of the World 2500, a Jubilee of Jubilee's. Their Return out of *Babylon*, where they had been about Seventy Years, was about the Seventh Jubilee from the Creation. Now, saith the Apostle to the Believers, in effect thus: You must have a *Sabbatism*, a *Sabbatical Rest*, that must correspond to those former Rests ever since the Creation.

But what *Sabbatism Septenary*, or Seventh of Rest, can we find out besides those aforesaid, but a *Sabbath* of a *Thousand Years*, *viz.* the last Thousand Years of seven

Seven Thousand, before the ultimate general Day of Judgment. This the Ancients assert with one Consent, grounding themselves upon the Scriptures; their Words, in Summ, are these; *As every Seventh Day and Year was ordain'd a Day and Year of Rest and Release; so the Seventh Thousand Years of the World is the Time of the Rest and Release of the World, according to the 90th and 92d Psalms.*

All Orthodox Divines distinguish the Church of the Mediatour into visible and invisible, and not into several kinds; tho' the Church may be made up of several Nations, yet the Church and the Word are still of the same Nature in Essence; the *Word* makes the Church of the same Uniform from the Beginning to the End; the *Church* that I speak of, is an uniform Church in the internal Form, which is Union in and with Christ, and through Him with one another, *Eph. 4.* In several Ages it had several Forms; in *Adam's* time it was outwardly most glorious, as well as inwardly perfect; in the *Ten Fathers* time before the Flood, it was in Families with a mean outward Glory; in the time of *Tabernacles*, made by *Moses*, and of the *Temple*, built by *Solomon*, it had a world of glorious Types; in the *New Testament*, in the first 300 Years, it was mean; in *Constantine's* time and downwards, it had a great deal of outward Glory; but of late times, in many places, very mean, yet still we truly confess one universal Church in Kind, Nature, Essence, and in internal Form; when Christ's time shall come, he will make the Church Spiritually and Eternally glorious, and she will sing Allelujah for her safe Delivery at the ultimate Day of Judgment; but how long this ultimate Day may be, how long ere the Evening of the Millenary Day will be in coming, we cannot tell,

tell, because the Prophets of the Old Testament in general have spoken of the Times of Restitution, but have not spoken of all things that are to be fulfill'd; and many things in the New Testament, the Apostles tell us, were hid in old time; and St. John's Six first *Seals, Trumpets, and Viols*, shew as much; as also the binding of *Satan, &c.* Some think the Opinion of the Thousand Years makes Christ's Kingdom to be Earthly, but the Scriptures make it to be Spiritual; neither doth the Word of God make the Kingdom of the Mediatour of two kinds, and of a different nature, but one and uniform from the Beginning to the End, *Luke 1. 32.*

Also in this New Creation, when things shall be re-created, or made a-new, there shall be no noisome Fumes, Vapours, or any noxious Exhalations, fiery or watry, &c. to cause Sicknes, *Death* it self will then *be swallowed up in Victory*, *1 Cor. 15.* and all Sorrow removed, *Rev. 21. 4.* the Air shall not be an Habitation for Devils as formerly, for which he was called *Prince of the Air*, *Eph. 2. 2.* but the Devil shall be chained up, *Rev. 20. 2.* and every *Unclean Spirit* shall be removed far away from the Church, *Zech. 13. 2.*

As in the first Creation God made all things in a short time, so will it be in the new Creation; for Christ will then do great things suddenly, *Isai. 66. 8.* The Appearance of Christ shall be on a sudden, *Matth. 24. 27.* the Change of the Believers surviving at Christ's Coming shall be effected *in a moment, in the Twinkling of an Eye*, *1 Cor. 15. 51.* And lastly, the Resurrection of the Deceased shall be by Christ effected at his Coming.

Christ, as Man, must judge Men as Men, and so have Time to make his Judgment, which in it self will

will doubtless be just. Now this will take up a considerable time of the Thousand Years; for Christ will judge the whole World upon the Earth, and the Earth will be the Place of Judicature, and all the Bodies that ever were must appear in a Place on the Earth fit for that purpose; I say on the Earth, for that in Heaven the Wicked cannot be to receive Sentence, and only the Saints are caught up in the Clouds. Satan, and the wicked Hypocrites, and other Sinners, will be sentenc'd into *Outer Darkness*.

As to the Place where this great Assize will be held, the common Opinion is, that it will be near *Jerusalem*, in the Valley of *Jehoshaphat*, which *Cosmographers* assign for the middle of the Earth's superficies; for if the *termini à quibus*, be the four Parts of the World, then the *terminus ad quem* must be about the Centre. Another Reason is, because the Angel told the Disciples, That as they saw Christ ascend from Mount *Oliver*, which is over the Valley of *Jehoshaphat*, so He should in like manner descend from Heaven. Now that the said Valley, or some Place adjacent to *Jerusalem*, should be the place of Judgment, 'tis most probable; because that as Christ was thereabouts Crucified, and put to open shame; so it is likely that thereabouts his glorious Throne shall be exalted in the Air, when he shall appear in Judgment, to manifest his Majesty and Glory; and so He in that place will judge the World with righteous Judgment, where he Himself was unjustly judged and condemned.

The Order he will observe in giving Judgment, will, as some think, be first to pronounce the Sentence of Absolution and Bliss upon the Elect, because he will thereby encrease the Grief of the Reprobates  
that

that shall hear it, and at the same time show that he is more prone to Mercy than Judgment, more forward to Reward the Good, than to punish the Wicked; therefore he will in the sight and hearing of all the World say to his Elect, *Come, ye Blessed of my Father, inherit the Kingdom prepared for you from the Beginning of the World: Come you now from Labour to Rest; from Disgrace, to Glory; from the Jaws of Death, to Eternal Life.*

After this every Saint receives a glorious Crown from the Hands of their Righteous and Merciful Judge, as the ample Reward which he promised of his free Grace to all them that loved and hoped for this his last, and to the Blessed, everlasting appearing. Then every one shall take his Crown, and lay it down as it were at the Feet of Christ, the generous Giver, and prostrating themselves, shall with one Heart and Voice, in a Heavenly Consort, Sing Praise, and Honour, and Glory, and Power, and Thanks *unto thee, O Blessed Lamb, who sittest upon the Throne.* Thou by Death Redeem'd us from being Sons of Wrath and Perdition, to be the Children of God Out of every Kindred, and Tongue, and People, and Nation, thou hast made unto our God, Kings and Priests, to Reign triumphantly with Thee in thy Kingdom for ever.

Next follows the dreadful Sentence of Condemnation against the hardned Reprobates and evil Angels, immediately after which Christ from his exalted Tribunal will arise, waited on by his numerous Train of Elect and holy Angels, with whom in Order and Array, he will ascend Triumphantly unto the Heaven of Heavens, and there present all the Elect unto his Father, saying, *Behold, O Righteous Father, these are they whom Thou gavest me:*

*I gave*

*I gave them thy Word, and they Believed it ; I have kept them, and none of them is lost ; Therefore let them Sing Praises to thee their God and King ; let them be glad and rejoyce, and give honour unto thee, for the Marriage of the Lamb is come, and his Spouse hath made her self ready, Hallelujah, for the Lord God Omnipotent Reigneth.*

Every thing tendeth to its proper Centre ; God is the Centre of our Souls, our chiefest Good ; therefore the Soul (like *Noah's Dove*) cannot rest nor joy till she return and enjoy him ; she is ever desiring to keep a perpetual Sabbath with him, to the Glory, Honour, and Praise of the Blessed Trinity ; to which happiness when we once Arrive, we shall not only know our Friends departed in the Faith of Christ, but also joyn in a League of perpetual Friendship with all the Faithful that ever were, or shall hereafter be ; our knowledge now is but imperfect, then it will be compleat ; for we shall know as we are known of God, or as the Angels know one another.

Come all you that thirst after true and perfect Knowledge, and employ your utmost endeavours to become Graduates in Christ's Heavenly University. In this World, the utmost pitch of Knowledge, the most diligent Students, and the ablest Professors, can with all their Faculties attain to, is only the discovery of the meer shaddow of our unspeakable Creator ; but in Heaven, we shall know God in reality, and in him all things perfectly ; we shall know the manner of that stupendious work of the Creation ; we shall be able to solve the difficulty of making all things out of nothing, and conceive the amazing Mystery of our Redemption. In fine, our Minds which now labour in trifles, with a Thousand invincible doubts, will then be enrich'd with the knowledge of all things possible ; and we shall conclude as

an undoubted Verity, that in the Flesh we saw but a few of God's wonderful Works in comparison of what shall be revealed then unto us. Let us then labour for Heaven, and like wise Merchants, traffick for Eternal Life, as a most precious Pearl which is worth our Purchase, tho' it cost us all we have, *Mat.* 13. *Abraham* and *Sarah* left their own Country and Possessions to look for this City, whose Founder is God. *David* was so enamour'd with this Divine Mansion, that he rather desired to be there a Door-keeper, than to dwell in the richest Tabernacle of Wickedness. It was into the Kingdom of Heaven that *Elias* so earnestly besought the Lord to receive his Soul, to which he went most willingly, tho' in a Fiery Chariot. And *St. Paul* having but once seen a glimpse of Heaven, ever after desired that he might be dissolved to be with Christ; and well he might, for as *David* saith, *At God's Right Hand are Pleasures for ever more.* If *Ruth* left what is usually accounted most dear, her own Country, and followed *Naomi* her Mother in Law, to dwell with her in the Land of *Canaan*, (which was but a Tipe of Heaven) only upon the Fame which she had heard of the God of *Israel*, tho' she had no promise of any Portion therein, *Ruth* 1. 16. With how much more alacrity ought we to follow our Mother the Church, to go into the Heavenly *Canaan*, wherein God hath given us an Eternal Inheritance, assured to us by an holy Covenant, ingrossed in the Word of God, sign'd with the Blood of his Son, and Seal'd with his Divine Spirit and Holy Sacraments. O how immense will our happiness be, when our Life shall be an inseparable Communion with the Blessed Trinity; our Joy, the Eternal Presence of our Lord; our Exercises, Singing harmonious *Halalujahs*; our Consorts, Saints and  
Angels;

Angels; where Youth flourisheth, and never waxeth Old; where Beauty lasteth, and never fadeth; Love aboundeth, and never cooleth; Health continueth, and never slacketh; & life remaineth, which never endeth. O Man, how happy and blessed thy Estate is, being truly reconciled to God in Christ, who will restore in thee God's Image, and give thee power to reassume thy Sovereignty over other Creatures: Thou art in this Life inferior to the Angels, but in the next, thou wilt be equal with them; for in spiritual Graces and everlasting Glory, thou wilt become their Brother; yea, thou (in respect of thy Nature, exalted by a personal Union to the Son of God, and through him joyned to the Trinity) shall become Superior even to Angels themselves. Since thou, O Man, hast seen and heard how glorious and perfect an Entity God is, and since the *Zenith* of Bliss and Happiness consists in having an Eternal Communion with his Majesty, now therefore I intreat thee, in the Bowels of Christ Jesus, as thou tenderest thy Salvation, seriously with me to consider the vanity of these things which screen from us the favour of God, and the hope of Eternal Life: Therefore all the insignificant Gaities of the World, without true and undefiled Religion, are but as Flowers about a dead Corps: But the knowledge of Christ is the excellence of a Christian, I mean knowledge reduced to Practice, for Knowledge without Practice, is like gaudy Feathers, all for shew, and nothing for use; 'tis by this Practical Knowledge we may attain a Crown of Glory: Therefore, let us rouse up our Spirits to a diligent endeavour after true Piety, (the noble effect of true knowledge) which will direct us rightly to manage those parts God has endow'd us with; for though the depravedness of our Nature makes these gifts of

our mind Rebel, yet Piety will reduce them to Obedience, and make them pay their homage to the King of Saints.

I will next speak a word or two about *Doctors*. Now the word *Doctor* ( as some say ) is deriv'd from *Donor*, and *Donor* signifies a *Giver*. But God is the Giver of every good and perfect Gift. Hence perhaps it was that our Saviour said to his Disciples, *Be ye not called Doctors*. And again he said, *The Whole need no Physician*, intimating hereby, that his Apostles were as well Physicians as Divines ; and in both respects they were forbid to bear the Name of *Doctors*. Likewise they were order'd, as Divines and Physicians, to take no Money either for Curing the Diseases of the Poor, or for Preaching the Gospel to them. These things, and his miraculous Feasting of the Multitude, made Thousands follow him and his Apostles, who preach'd and did all good Works *gratis*, when as before that time the Poor paid the tenth of all they had only for hearing the Law repeated, nay, Decimation then run so high, that even Speer-Mint, Anniseed, &c. were diligently tyth'd.

'Tis an Abuse in some places for the *Priest* to impose upon the ignorant a Belief, that except they give Heaven's Porter a Penny, the greatest Righteousness will not be able to gain them admittance into those Heavenly Mansions ; but they must, for default, be fluxed in Purgatory till that Penny and much more be paid by their surviving Friends, in getting Intercession and Prayers offered up for their Souls ; but *Job* said, *Naked came I into the World, and naked I shall go out* ; by which it appears, that as we have no Money when we come into the World, so we shall have no Occasion for any when we go out. Besides, the Scripture informs us, that the Twelve Gates belong-

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ing to that Holy City are never shut Day nor Night, but are always open to all true Believers of God's Word, and Observers of the Precepts thereof; so that he that so believes, and so doth as God's Word directs, shall undoubtedly be fed with the Tree of Life, even Christ Jesus, who would have all Men that get Wealth in this World, to do good, and distribute part of what they have to cloth and feed the Poor, relieve Prisoners, &c. *with such Sacrifices God is well pleased*; and be assured, that whatever Deeds of Charity you do to such as stand in need of your Help, it is the same as if they were done to Christ himself. Hence I think my self obliged to do my best to recover all who are pleas'd to make use of me, as an Instrument under God; and if any ask such as have been recover'd by my Means, who restor'd them to Health, let them answer, that it was God by *D. Irish* his Instrument; and so in this, as in all other things, give the Honour and Thanks to Almighty God, especially for making his Word known to the meanest Capacity through all Nations.

I have elsewhere, in part, given my Opinion touching *the Understanding of Variety of Languages*; and will here only add, that tho Multiplicity of Tongues have been generally held as a gentile Accomplishment, yet were they never absolutely necessary till the World was to be Gospelliz'd, *Matth. 28. 19.* which we gather from several following Circumstances: For the Apostles were commanded once and again to stay at *Jerusalem* till Christ should send the Promise of his Father upon them: And they waiting for Abilities to their Work till *Whitsunday*, or *Pentecost* was come, *they were all with one accord in one place, and suddenly there came a sound from Heaven, as of a rushing mighty Wind, and it filled all the House wherein*

they Sate, and there appeared Cloven Tongues, like unto Fire, and sate upon each of them, Acts 2. 1, 2, 3. Tongues appeared, the chief Instrument of their work, which was to disciple all Nations, and to Preach Repentance and Remission of Sins, Luk. 24. 47. Cloven Tongues, because they were to divide the Word aright, that every one in all Nations and Languages might have his Portion; They were as of Fire, to shew the Zeal, Light, Efficacy, and Success of their Endeavours, and therefore was this strange Miracle usher'd in with such a rushing mighty Wind, because none should be able to resist the Power by which they spoke, Act. 6. 10. and 24. and they were all filled with the Holy Ghost, and then they spoke Apothegms, serious Sayings, and sacred Sentences. And they might well be amazed, vers. 11. when near twenty Nations, of several Languages, affirmed, they heard them speak in their own Language the wonderful Works of the Lord, every Man in his Tongue where they were born. Indeed, Christianity was to speak all Languages at first, because it was to be preached to all Nations; the Gospel only is able to make all Nations wise unto Salvation, 2 Tim. 3. 15. if they would believe the same.

We should also truly call upon God successively to send Christian, good and godly Governours, that they earnestly may stand for the Christian Church, and true Religion, which God hath caused to be taught among us, that the same may continue manfully to resist erroneous and false Doctrine; and now in our time God hath raised up certain high and mighty Heads and Princes, which have been Nurses and Protectors of the Church: God preserve them mercifully for the same, and send continually Men able and willing so to do, who shine with the Beauty of

of acquired and natural Parts, and are free to impart their Knowledge, by explaining the true Sence and Meaning of God's Word to all Rational People, so as thereby they may come to the true Knowledge of God, and his only Son our Blessed Saviour Jesus Christ, so as all Nations may be led by the Word of that one Shepherd, who gave his Life for a Ransom for all those that believe his Word, which is the true Light that enlightens every Man in the way to Eternal Life. So God grant that his Gospel may for ever flourish amongst all Nations, to the End of the World.

Let me, in the next place, exhort all Men to remember to crave a Blessing of God, and be thankful to him for whatsoever they eat or drink, since it all comes from his Bounty, which affords us what his Wisdom thinks fit and necessary. For such *gratis* and gracious Gifts as he daily confers upon us, let us, if we would avoid the just Imputation of the greatest Ingratitude, give his Divine Majesty thanks. How thankful was our Blessed Saviour for two Loaves and a few Fishes, when he blessed God his Heavenly Father for them; the Issue was a miraculous Encrease, to show us, that if we were thankful to God for a little, he would give us much; yet we daily see how wonderfully forgetful Thousands are, when they sit down to plentiful Tables, and mind not before nor after they eat to return the Giver Thanks for their nourishing Varieties. I fear it will go bad with such one Day, through their neglecting the Duty of Thankfulness for what they daily receive from Heaven's Liberality. 'Tis God that gives, or at least lends us all we have, can we then do less than thank him for the same, which undoubtedly he expects, even from our Hearts, as well as in formal ver-

bal Acknowledgments, which are but signs of our inward Gratitude. What are such, I pray, better than Heathens, who, knowing their Duties herein, rise from Meat un sanctified. We ought not only to be thankful, but also to bestow some part of what we have on the Poor, according to the Directions found in Sacred Writ. Such as fail herein must expect God's Indignation and Rebuke when he calls them to an account for their Stewardship. Repentance then will be too late for our now Forgetfulness. Now is the acceptable Time to seek the Lord, whilst he may be found; for in this Life, whenever we call upon him, he will hear, and grant our request.

Let the Words of my Mouth, and the Meditations of all Mens Hearts, be now and ever acceptable in thy Sight, O Lord God, our Redeemer. Most Great and Glorious Lord our God thou art, and there is no other God besides Thee in Heaven nor in Earth; for the Heavens are thy Throne, and the Earth is thy Footstool, and the Heaven of Heavens is not able to contain Thee; the whole Earth is full of the Glory of thy Majesty. O what miserable Creatures are we, Dust and Ashes, not worthy of the least of thy Mercies! How dare we then present our selves before Thee, who art so pure and holy a God? yet still through thy Mercy we have here our Being, whereas thou mightest have placed us in the Abyss of Hell for ever, where there is nothing but weeping, and wailing, and gnashing of Teeth; where the Fire burns, and never goes out; and where the Worm, namely the lost Soul, never dies. Let us all then with Humility jointly say, *We have sinned against Heaven, and against Thee.* Let us honour our Callings with the Practice of good Works, and follow Peace with all Men. Help us, O Lord, now

to press forward to make our Election sure, and that we may live every Day as piously as if it were our last, since we know not how soon thou may'st summon us to appear before the Tribunal Seat of Jesus Christ, to give an account of all our Works done here in the Flesh. Purge us with Hyssop, and we shall be clean. Wash us in the Blood of the Lamb, and then we shall be whiter than Snow. Take all our Sins and cast them in a Cloud behind thy Back, where they may be remembred no more. Create in us new Hearts, and new Spirits, so as we may walk in Newness of Life, according to thy Holy Will and Commandments. And if it be thy Blessed Will pity all those that sit in Darkeness, and under the Shadow of Death, that they may come at thy appointed time to the miraculous Light of thy Gospel dispenced to all true Christians, by thy true and only Son our Blessed Saviour, who sitteth at thy right hand making Intercession for all those that put their trust in thee. Grant, if it be thy Blessed Will, that we may all be taught by that Head Shepherd of thy Church, who said, *When you pray, say, Our Father, &c.*

Such as would know more concerning their Duties in Prayer, Publick or Private, by the way of Form, or would attain to pray by the Spirit, according to their present Necessities, or Wants, let such read the incomparable little piece set out by *Robert Russell, 1700.* 'tis the Third Edition; in it are Seven Sermons. *Price Bound 1 s. 6 d.*

In a word, I earnestly exhort all my Readers to be piously mindful of their Duties to God and Man; if you fail not in this, *Christian Reader*, God will remember you, and after this Life, in Eternal Bliss you will live with him at Rest.

Take

Take but a serious prospect, by a powerful Imagination, of all the several conditions observable amongst worldly Men, and you will find that not one of them sits easie upon its Possessor; for the natural Man is ever a Repining, and a perpetual succession of Doubts and Fears compleat the measure of his Inquietudes; sometimes he complains of the Actions of his Superiors and Governors; and if they in the end should prove agreeable to his Fancy, he will yet keep up the height of his Misfortunes, by grieving at the unobliging deportment of his Inferiors; nor will it ever be otherwise with those that seek Content below; hence those that are circled with the greatest Splendor, find not their Perturbations at all lessened by it, but think they might be much more happy, and therefore strain themselves afresh in the eager pursuit of other Worldly advantages, which, if obtain'd, bring not the desired Content, and the reason is, because they look for it in the things of this World, where it is not to be found; there is no state of Life, be it what it will, but what is attended with Misery enough in those that live after the Flesh. Nay, many times the very Courts of Justice torment Men abroad, as much as their Families care does at home; the Country life is oppress'd with continual Labours; at Sea there is confusion of Dangers, the Merchant teaches his Estate to Swim, and he that Travels with Riches, gives a great Temptation to Highway-men, and exposes his Life and Money to the mercy of Thieves; the Rich are plagu'd with the desire of Encreasing, care of keeping, and fear of losing Riches, while the Poor are obnoxious to Scorn and Contempt. Marriage in general is no more than a conjunction of mutual Perplexities and accidental Calamities; Children are

Monuments

Monuments of Care, and for the most part, very uncertain Comforts, especially in these days; and on the other side, a single Life oft proves a solitary mischief or inconvenience; the Fruitful bring forth Cares, and Barrenness is counted a Curse; Youth is a tormenting Fury, old Age a meer lump of Infirmities, and an incurable Disease: Thus there is something in every life that proves the bane of our Happiness, except we entirely give our selves up to the Service of God, *Mat. 6. 24. No Man can serve two Masters, God and the World*; he that is a Vassal to his Wealth, can never make a true Servant of God: he that is a Rebel to his lawful Prince, is no good Subject of Christs, tho' Religion be the Pretence: The Parable of the Rich Man, and many other places of Scripture, make out how hard it is for such who trust in uncertain Riches, to enter into the Kingdom of God: Therefore miserable is the case of all covetous, Rich persons, Usurers, Extortioners, Thieves and Robbers; nor can we think better of the Envious, Murderers, Whore-mongers, Sorcerers, Idolaters, Sabbath-breakers, Swearers, Drunkards, Gluttons, and such as are given to Detraction, and Anger without cause, calling their Brother Fool; to these add lying Reprobates, the Proud, the Cruel, and hard-hearted Hypocrites, the Sloathful and Unbeliever, and many presumptuous Sinners; all which are threatned to be cast into unquenchable Fire, as unprofitable Servants: They are such as prefer Vice before Virtue, Iniquity before Godliness, Falshood before Truth, and their own dark works before the light of the Gospel: Also among the unprofitable Servants, may be reckoned the Rebellious, who by belying their lawful Governours, rob the Peoples hearts of Obedience, and so fit them for Rebellion, which

which is a kind of Witchcraft and spiritual Theft. Nay, those that corrupt the Minds of others by leud Examples, Hippocrites, Slanderers, teachers of Lies, whereby the Souls of their Hearers are rob'd of Eternal Life, are condemn'd. All that foolishly attribute to themselves the benefit of Health, Wealth or Liberty, and so deprive God of his Glory, are hither refer'd; such as purloin from their Masters, Parents, Husbands, Wives, Friends, or Neighbourssuffer them to incur any loss or detriment which they might prevent, are in the same Class with the former; such as Rob their Neighbours, either by false Weights, Measures, bad Wares, or subtil Practices; all Lawyers that make good Causes bad, or Bad Good; all Debtors that never design to pay all Creditors that cruelly Triumph over the Bodies of their poor insolvent Debtors, by Imprisonment, or any other kind of Oppression. And lastly, Envious Men, who, when they have done a Man what disgraces they can by Words, fall to the practice of unjust Deeds, to over-throw and ruine those whom they causelessly Hate; such sure cannot so much as have the least pretence to be Servants of God, but, on the contrary, Slaves and Vassals of Satan.

Now, to know who are unprofitable Servants, I say, first, They are such as are Magistrates abusing their Authority, to the hurt of those they ought to Protect.

Secondly, Such as are no Magistrates, but either neglect their calling, or deprave it by their wicked Practice.

Thirdly, Rich Men, who relieve not the wants of the Poor with their Plenty.

Fourthly,

Fourthly, Learned and well instructed Christians; who suffer the Ignorant to go Astray without giving them good Advice or necessary Instructions.

Touching those that have their Portion in the Sulphurous Lake, which burneth with Fire and Brimstone, (where Men undergo (as 'tis call'd) the Second Death) see *Revel. 21. 1.* By this Second Death, is understood the deplorable separation of the Soul and Body for ever from the Beatifical Vision or Presence of God, and this is the Death which the Wicked must suffer; yet the fulness of their Punishment will not be inflicted upon them till the day of Judgment, when their Souls and Bodies are reunited, then they will receive their dreadful Doom and condign Punishment for their Evil Deeds: for your further instruction herein, see *Luk. 16. 22, 23. the 8. 28. the 10. 23. and the 12. 30. Mat. 23. 23, 31. and 5. 24. and 13. 14. and 14. 31. Theff. 1. 10. 1 Pet. 3. 19. Jude 5. 6, 7. Acts 7. 5.* and in many other places the Scripture gives a large account of Hell, and of its Torments, of which none can doubt, since our Blessed Saviour said, *That Heaven and Earth should pass away, but his Word should never pass away;* Therefore, unless we be regenerate and renewed in Christ, our condition is desperate; hence let us with all speed Repent, and streighten the unevenness of our ways, according to the Level of God's Word and Commandments; let's Love one another, and do as we would be done by, and shew the loveliness of our Faith by the uprightness of our Works; *For it is not every one that cryeth Lord, Lord, that shall enter into the Kingdom of Heaven. No, It is the doing the Will of God that dwelleth in Heaven that must bring us thither;* We must be Born again, not of the Blood, nor of the Will of the Flesh,  
but

but of God, who in Christ is our Father, and will renew his own Image in us every day more and more, and apply to us the Merits of Christ's Sufferings for the blotting out of all our Sins, original and actually together with the guilt and punishment belonging to them: Blessed is he therefore to whom the Lord hath not imputed Sin, [see *Ezek.* 18. 21. *2 Cor.* 33. 13.] for to such all the Righteousness of Christ is freely and fully imputed, to the Reconciliation of them unto the Lord, who approveth them as Righteous, notwithstanding every fault, but bearing with their Frailties and Infirmities, *Exod.* 34. 67. *Rom.* 4. 8. The godly Man hath an assurance of God's Fatherly care and protection Day and Night, which care God manifests in providing all things necessary for his Soul and Body, so that the godly Man is sure of having enough: God gives his holy Angels [as Ministers] a charge to attend upon the Righteous, *Psal.* 34. 7. And to prevent all dangers, the Angels pitch their Tents about the Just for their safety where ever they go; yea, God will defend them with a Cloud by day, and with a Pillar of Fire by night; and his Providence shall hedge them from the Power of the Devil, see *Jude* 1:9. where 'tis Recorded, that *Michael* the Archangel was set to keep the Body of *Moses*, which being secretly hidden by God, was sought for by Satan: by which it appears, that God's good Angels keep all such as live and die in the faith of Christ, and in the fear of the Lord, *2 Kings* 6. 17. The Eyes of the Lord are always open to see their State, and also his Ears to hear their Complaint, and in his good time will deliver them out of all their troubles, and bring them to the glory of the Church in her perpetual Triumph in the World to come, when joyned to her Bridegroom Christ Jesus, in Joy that shall never have

an End, a tast of which Joy is in some fort made manifest unto us in the *Revelations cap. 2. 22.*

Therefore let us all with St. Stephen say, *Come, Lord Jesus, come quickly*; and in the mean time, the Lord grant that we may be always Purging out [by true Faith and Repentance] the Malignity of our Spiritual Diseases, till we arrive at divine and saving Health, that at the End of our Bodily Infirmities, the great Phisician may administer a Cordial to us of his own Living Water; and grant, that at the Night of Death, when our Sun shall set, the Sun of Righteousness may rise upon us with healing under his Wings, and make our Souls [as the Lame-man's body in the Gospel] entirely whole, and so elevate us to those Light Orbs, and Heavenly Mansions, where the Sun shall no more be our Light by Day, nor the Moon by Night, but the Lord our God shall be our Everlasting Light and Glory.

*Which are the Hearty Prayers of,*

R E A D E R S,

*Your True Friend,*

*And Faithful Servant,*

David Irish.

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**T**HE *Small-Pox* being now in many Places,,  
I thought it convenient to publish, Thatt  
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against them, and of such Vertue to those thatt  
are not already infected, that tho they eat and  
drink, and be always with those that have them,,  
yet shall they not have them.

So God preserve us all from all manner off  
Contagious Diseases, and from suddenn Death.  
*Amen.*

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